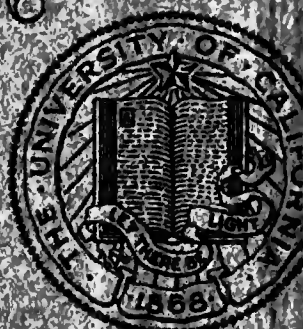
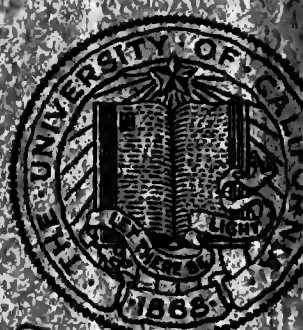
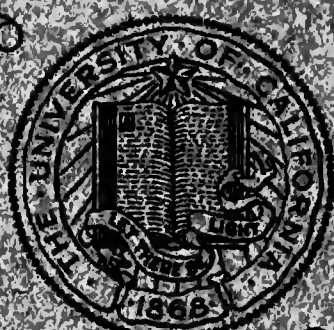


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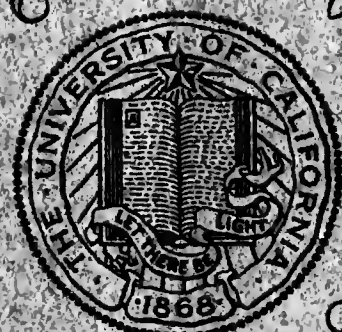
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the
Rev. Dr. Jacob Voorsanger
with compliments & best wishes
of the Author.
San Francisco 24th August 1898

יום ד' ו' אלול - "טוב ברכה לרב' יעקב" -

GEMS FROM THE TALMUD.

G E M S

FROM

THE TALMUD,

Translated into English Verse,

BY

REV. ISIDORE MYERS, B.A.

. in the Talmud told,
That book of gems, that book of gold,
Of wonders many and manifold.

Long fellow.



NEW YORK : G. P. PUTNAM'S SONS.

LONDON : SIMPKIN, MARSHALL & CO., LTD.

1894.

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Voorsanger

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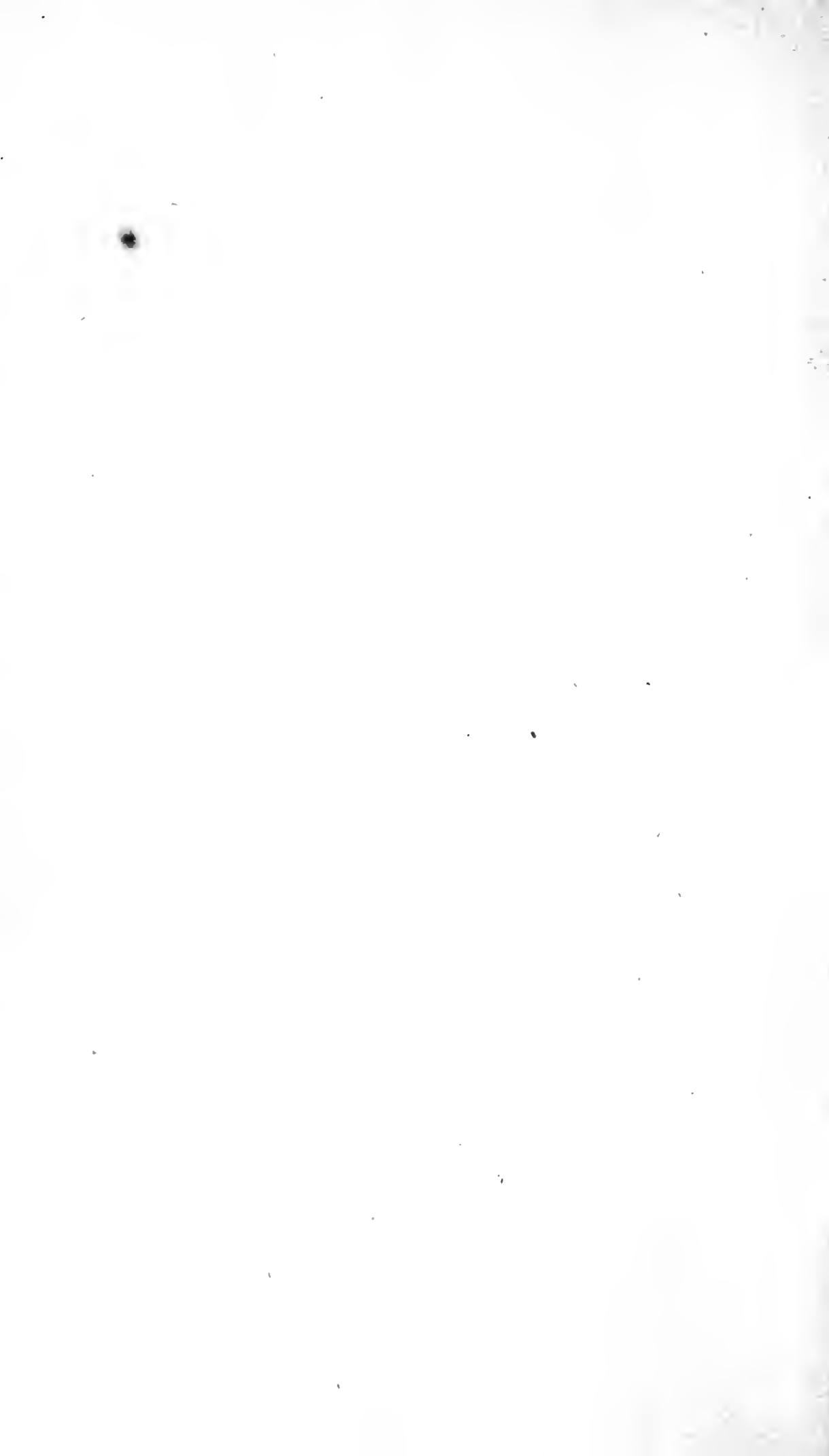
REVERENTLY AND AFFECTIONATELY

Dedicated

TO

MY DEAR FATHER.

442817



P R E F A C E.

THE Hebrew passages, selected, with few exceptions, from the *Babylonian* Talmud, have been carefully pointed, and the references are given both in Hebrew and in English characters.

As regards the metrical translations, which constitute the chief *novel* feature of this book, many of them first appeared some years ago in the *Melbourne Jewish Herald*, some in the same, some in a modified form; all the others were composed more recently in England, at various times and in different places. The idea of having these verses published was frequently suggested to me by many who were present at my lectures on the Talmud, a course of which I have had the honour to deliver in London and in the Provinces.

It has been my endeavour, as far as possible to make the translations *literal*, and, where it

has been necessary to paraphrase, I have tried to preserve the full sense of the original.

The sentences have been arranged in some order according to the subjects they treat of, and an Alphabetical Index at the end of the book should be found useful.

My best thanks are due and are hereby conveyed to all friends, Jewish and Christian, who have kindly given me useful hints and suggestions, or have in other ways encouraged me in my work. More especially am I indebted to a gentleman whose extreme modesty forbids me to name him here openly, but whose valuable services impel me to thank him most cordially.

In offering to the public as specimens a few out of the numerous jewels of Rabbinic thought found in the vast Talmudic store-house, not to mention the other rich treasures of Rabbinical Literature, it is my sincere hope that these "Gems from the Talmud," though differing in beauty and lustre, will all prove valuable and acceptable.

I. M.

LONDON, *December*, 1893.

וְכַמְשֹׁמְרוֹת נְטוּעִים
 בְּעֵלָיו אֲסֻפֹּת : —לפ"ק
 (קהלת י"ג, א')

”דְּבָרֵי חֲכָמִים כְּדֹרְבָנוֹת •
 וְכַמְשֹׁמְרוֹת נְטוּעִים
 בְּעֵלָיו אֲסֻפֹּת : —לפ"ק
 (קהלת י"ג, א')

“ The words of the Wise are as goads,
 And as nails that are firmly fastened
 Are the words of Collectors of Sayings.”
 (*Ecclesiastes* xii. 11).

(1) תורה תחלתה גמילות חסדים

וסופה גמילות חסדים :

(סוטה י"ד ')

(2) גדול העושה צדקה

יותר מכל-הקרבנות :

(סוכה מ"ט :)

(3) כל-צדקה וחסד

שישראל עושים בעולם הזה

שלום גדול ופרקליטין גדולים

בין ישראל לאביהם שבשמים :

(ב"ב ז' ')

(4) כשם שהחטאת מכפרת על-ישראל

כך צדקה מכפרת על-אומות העולם :

(ב"ב ז' ')

The Essence of Religion.

- (1) All virtues doth beneficence transcend,—
With it the Torah doth begin and end.

(*Sotah* 14a).

Charity Superior to Sacrifices.

- (2) An act of charity's of greater worth
Than all the sacrificial rites on earth.

(*Succah* 49b).

Charity and Benevolence our Advocates.

- (3) The kindly deeds that we increase,
And all the generous gifts we've given,
Ascend as messengers of peace,—
To plead for us they never cease
Before our Father that's in heaven.

(*Baba Bathra* 10a).

Charity Atones for the Gentiles.

- (4) As Israel's sacrifices once atoned
For sins which were with true repentance owned,
So is the charity of Gentiles sure
For all their sins atonement to procure.

(*Baba Bathra* 10b).

(5) יְהִי בֵיתְךָ פֶּתוּחַ לְרוּחָהּ

וְיִהְיוּ עֲנִיִּים בְּנֵי בֵיתְךָ !

(אבות א' ה')

(6) כָּל הַנוֹתֵן פְּרוּטָה לְעָנִי

מִתְבָּרֵךְ בִּשְׁשׁ בְּרָכוֹת •

וְהַמֵּפִיסוֹ בְּדַבָּרִים

מִתְבָּרֵךְ בְּעֶשְׂרֵת עֲשָׂרָה בְּרָכוֹת :

(ב"ב ט' ז')

(7) אֵין צְדָקָה מִשְׁתַּלֵּמָת

אֶלָּא לְפִי חֶסֶד שְׂבִיבָה :

(סוכה מ"ט ז')

(8) מֵה־שְּׁרִיזֵין זֶה כָּל־קִלְפָּה וְקִלְפָּה

מִצְטַרְפָּת לְשְׁרִיזֵין גָּדוֹל •

אִם צְדָקָה כָּל־פְּרוּטָה וּפְרוּטָה

מִצְטַרְפָּת לְחֶשְׁבֹּן גָּדוֹל :

(ב"ב ט' ז')

(9) כָּל הַמַּעֲלִים עֵינָיו מִן־הַצְדָּקָה

בָּאֵלוֹ עוֹבֵד עֲבוּדָה זָרָה :

(כתובות ס"ח ז')

The Poor.

- (5) O let thy house stand open wide,
That in thy home the poor abide !

(*Aboth I. 5*).

Kind Words to the Poor.

- (6) Who gives his mite to one distress'd,
With many blessings shall be bless'd ;
Who gives with words of sympathy,
With twice as many bless'd shall be.

(*Baba Bathra 9b*).

Alms.

- (7) All gifts of alms their recompense shall gain
According to the *kindness* they contain.

(*Succah 49b*).

The Poor Man's Mite.

- (8) As oft by joining scale to scale,
Is made the largest coat-of-mail,
So, added, all the mites you've given
Shall reach a large amount in heaven.

(*Baba Bathra 9a*).

The Uncharitable.

- (9) To claims of charity who shuts his eyes,
To idol-worshippers himself allies.

(*Kethuboth 68a*).

(10) כֹּל שְׂאִינוּ מִבֶּקֶר אֶת-הַחוּלָה

בְּאֵלוֹ שׁוֹפֵךְ דָּמִים :

(נדרים מ' י')

(11) תֵּן-לוֹ מִשְׁלוֹ

שְׂאֵתָה וְשִׁלָּךְ שְׁלוֹ !

(אבות ג' ח')

(12) עֲשֶׂרָה דְּבָרִים קָשִׁים נִבְרָאוּ בְּעוֹלָם .—

הַר קָשָׁה בִּרְזֹל מִחֲתָכוּ .

בִּרְזֹל קָשָׁה אִישׁ מִפְּעָפְעוּ .

אִישׁ קָשָׁה מִים מְכַבִּים אוֹתוֹ .

מִים קָשִׁים עָבִים סוֹבְלִים אוֹתָם .

עָבִים קָשִׁים רוּחַ מְפֹרָתָם .

רוּחַ קָשָׁה גּוֹף סוֹבֵלוֹ .

גּוֹף קָשָׁה פֶּחַד שׁוֹבְרוֹ .

פֶּחַד קָשָׁה יֵין מְפִיגוֹ .

יֵין קָשָׁה שְׁנָה מְפַכֶּחֶתוֹ .

וּמִיתָה קָשָׁה מְבַלֵּם .

וְצָדִיקָה מַצִּילַת מִן-הַמִּיתָה !

(ב"ב ז' י')

Neglecting the Sick.

- (10) Who fails to tend the sick incurreth guilt
As though by him had human blood been spilt.
(*Nedarim* 40a).
-

Give to God.

- (11) Give unto Him of that which is His own !
For thou and thine belong to Him alone.
(*Aboth* III. 8).
-

Charity the Mightiest Thing on Earth.

- (12) There are ten strong things in the world :—
The rock is strong, but iron breaks it ;
The iron's strong, but fire can melt it ;
The fire is strong, water can quench it ;
Water is strong, the clouds absorb it ;
The clouds are strong, the winds disperse them ;
The wind is strong, a man withstands it ;
A man is strong, but fear unmans him ;
Man's fear is strong, but wine removes it ;
And wine is strong, but sleep dispels it ;
But stronger than all these is—death !
Yet charity can save from death !

(*Baba Bathra* 10a).

(13) אִיזוּהִי דֶרֶךְ טוֹבָה שְׂיִדְבֵּק בָּהּ הָאָדָם?
 לֵב טוֹב לַעֲשֵׂמִים וְלֵב טוֹב לַבְּרִיּוֹת:
 (אדר"נ י"ד ה')

(14) "וְאֲנִיָּהּ" —
 הִנֵּה רֹמָה לוֹ!
 מָה הוּא חֲנוּן וְרַחוּם •
 אֵף אַתָּה הֵיךְ חֲנוּן וְרַחוּם!
 (שנת קל"ג :)

(15) כָּל הַמְּרַחֵם עַל-הַבְּרִיּוֹת
 בִּידוּעַ שֶׁהוּא מוֹרְעוֹ שֶׁל-אַבְרָהָם אָבִינוּ:
 (זינה ל"ז :)

(16) כָּל הַמְּרַחֵם עַל-הַבְּרִיּוֹת
 מְרַחֵמִין עָלָיו מִן-הַשָּׁמַיִם •
 וְכָל שְׂאִינוֹ מְרַחֵם עַל-הַבְּרִיּוֹת
 אֵין מְרַחֵמִין עָלָיו מִן-הַשָּׁמַיִם:
 (שנת קנ"א :)

A Good Heart.

- (13) What leads to all the good that man can find?
A heart that's good to Heav'n and to mankind.
(*Aboth of R. Nathan XIV. 5*).
-

Honour God by Imitating Him.

- (14) You'll then best glorify your heav'nly Sire,
When to resemble Him you will aspire,—
Abounding, like the Merciful above,
In tender mercy and in gracious love.
(*Shabbath 133b*).
-

The True Child of Abraham.

- (15) Whosoever on showing compassion is bent,
From the patriarch Abram may claim his
descent.
(*Betsa 32b*).
-

Only the Merciful shall Receive Mercy.

- (16) Who shows compassion to mankind,
From Heaven shall compassion find;
But who compassion doth not own,
To him shall none from Heav'n be shown.
(*Shabbath 151b*).

(17) שְׁלֹשָׁה סִמָּנִים יֵשׁ בְּאוֹמָה זֶה—
הֶרְחָמְנִים וְהַבִּישָׁנִים וְגוֹמְלֵי חֲסָדִים :
(יִצְמוֹת ע"ט .)

(18) הֵייתִי מִתְלַמֶּדֶת שֶׁל־אֶהְרֶן—
אוֹהֵב שְׁלוֹם וְרוֹדֵף שְׁלוֹם
אוֹהֵב אֶת־הַבְּרִיּוֹת
וּמִקְרָבָן לַתּוֹרָה !
(אֲבוֹת א' י"ג)

(19) הַשּׁוֹנֵא אֶת־חֲבֵירוֹ
הֵרִי זֶה מִשּׁוֹפְכֵי דָמִים :
(ד"א רבא י"א)

(20). כָּל־אֲהָבָה שֶׁהִיא תְלוּיָה בְּדָבָר
בְּטֵל דָּבָר בְּטֵלָה אֲהָבָה .
וְשֶׁאֵינָה תְלוּיָה בְּדָבָר
אֵינָה בְּטֵלָה לְעוֹלָם :
(אֲבוֹת ה' י"ט)

Jewish Characteristics.

- (17) By three distinctive signs we trace
The members of the Jewish race :—
A tender heart, self-reverence,
And practical benevolence.

(*Yebamoth* 79a).

Love of Humanity.

- (18) Strive to be of Aaron's true disciples—
Loving and pursuing peace each day,
Ever loving all thy fellow-creatures,
Bringing them beneath religion's sway !

(*Aboth I.* 12).

Hatred is Murder.

- (19) The man that hates his neighbour may be said
To be of those that human blood have shed.

(*Derech Eretz Rabba* 11).

Love.

- (20) When Love upon a motive doth depend,
'Twill with the motive end ;
But when it hath no motive, Love is sure
For ever to endure.

(*Aboth V.* 19).

(21) אֶהְבֶּה מִבְּטָלַת הַשּׁוֹרָה
וְשִׁנְאָה מִבְּטָלַת הַשּׁוֹרָה :

(סנהד' ק"ה :)

(22) דַּעֲלֶךָ סְנִי
לְחִבְרֶךָ לֹא תַעֲבִיר !

(שבת ל"א .)

(23) הוּי דָן אֶת-כָּל-הָאָדָם
לְכַף זְכוּת !

(אבות א' ו')

(24) אַל-תִּדִּין אֶת-חִבְרֶךָ
עַד שֶׁתִּגִּיעַ לְמִקְוָמוֹ !

(אבות ב' ה')

(25) אַל-תִּהְיֶה דָן יְחִידִי !
שְׂאִין דָן יְחִידִי אֵלָא אַחֵד :

(אבות ד' י')

(26) הוּי מְקַבֵּל אֶת-כָּל-הָאָדָם
בְּסִפֵּר פָּנִים יְפוּת !

(אבות ח' ט"ו)

Love and Hate.

- (21) When love or hatred sways the heart,
A man will from his rules depart.

(*Sanhedrin* 105*b*).

The Golden Rule.

- (22) Whatever hateful is to *you*
Unto your neighbour never do !

(*Shabbath* 31*a*).

Judge Charitably.

- (23) Judge charitably every man,
And justify him all you can !

(*Aboth* I. 6).

Judge Not.

- (24) Judge not your fellow-man's condition
Until you be in *his* position !

(*Aboth* II. 5).

Judge Not Alone.

- (25) Judge not alone ! for none
Can judge alone save One.

(*Aboth* IV. 10).

Courtesy.

- (26) Receive each man, at every meeting,
With affable and friendly greeting !

(*Aboth* I. 15).

(27) אִיזְהוּ מְכַבֵּד ?

הַמְכַבֵּד אֶת-הַבְּרִיּוֹת :

(אבות ד' א')

(28) יְהִי כְבוֹד חֲבֵרְךָ

חָבִיב עָלֶיךָ כְּשִׁלְךָ !

(אבות ב' ט"ו)

(29) הַמְתַּכְבֵּד בְּקִלּוֹן חֲבֵרוֹ

אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא :

(ירוש' חגיגה ב' י')

(30) נֹחַ לוֹ לְאָדָם שִׁפִּיל עֲצָמוֹ לְכַבֵּשׁן הָאִשׁ

וְאֶל-לִבִּין פְּגִי חֲבֵרוֹ בְּרַבִּים :

(ב"מ כ"ט')

* * *

(31) כָּל הַמְלִבִּין פְּגִי חֲבֵרוֹ בְּרַבִּים

כְּאֵלוֹ שׁוֹפֵךְ דָּמִים :

(ב"מ כ"ח:)

Respect.

- (27) Who does respect and honour find?
Who honours and respects mankind.

(*Aboth IV. 1*).

A Neighbour's Honour.

- (28) Thy neighbour's honour e'er be prone
To hold as sacred as thine own!

(*Aboth II. 15*).

A Neighbour's Shame.

- (29) Who gets his honour through his neighbour's
shame,
No share of future bliss can ever claim.

(*Jer. Chagiga 2*).

Putting to Shame.

- (30) In a fiery furnace 'tis better to rush
Than a fellow-man publicly put to the blush.

(*Baba Metsia 59a*).

* * *

- (31) Who putteth publicly to shame
His fellow-man, incurreth blame
As great as would have been his guilt
If he his neighbour's blood had spilt.

(*Baba Metsia 58b*).

(32) הַמִּלְבִּין אֶת-פְּנֵי חֲבֵרוֹ בְּרַבִּים
 אֵין לוֹ חֵלֶק לְעוֹלָם הַבָּא •
 (ז"מ כ"ט •)

(33) אַל-תִּשְׁתַּדֵּל לִרְאוֹתוֹ
 בְּשַׁעַת קִלְקָלָתוֹ!
 (אבות ד' כ"ג)

(34) כֹּל הַמְּסַפֵּר לְשׁוֹן הָרַע
 כְּאֵלוֹ כָּפַר בְּעֵיקָר:
 (ערכין ט"ו:)

(35) אִם אוֹמְרִים עָלֶיךָ אַחֲרִים דְּבַר רָע
 אַל תִּעְנֶם!
 גָּדוֹל יְהִיָּה בְּעֵינֶיךָ כְּקָטָן •
 אִם אָמַרְתָּ עַל-אַחֲרִים דְּבַר רָע
 קָטָן יְהִיָּה בְּעֵינֶיךָ כְּגָדוֹל
 עַד שֶׁתִּלָּךְ וּתְפִים עָלָיו!
 (דא"ז א')

Putting to Shame.

- (32) Who puts his neighbour publicly to shame
To future bliss shall forfeit all his claim.

(*Baba Metsia* 59a).

A Neighbour's Disgrace.

- (33) Seek not to see thy neighbour's face,
If he be still in his disgrace!

(*Aboth IV.* 23).

Slander.

- (34) The man that is to slander given
Denies, in sooth, the God of Heaven.

(*Erachin* 15b).

Calumny.

- (35) If other men have spoken of you ill,
Be still!
The calumny, though great, but *little* deem!
If you have spoken ill of other men,
Why then,
The calumny, though little, *great* should seem,
Until you've gained their favour and esteem.

(*Derech Eretz Zuta I.*).

(36) יְהִי מִמּוֹן הַבֶּרֶךְ
חָבִיב עָלֶיךָ בְּשִׁלְךָ!

(אבות ב' י"ז)

(37) קָשָׁה גִּזְלֵי הָרִיוֹט
יֹתֵר מִגִּזְלֵי גִבּוֹהַּ :

(ב"ב פ"ח י')

(38) לֹא עֲכָבְרָא גִנְבִּי
אֶלָּא חוֹרָא גִנְבִּי :

(גיטין מ"ה י')

(39) הוֹקְשׁוּ מִלּוֹי רַבִּית
לְשׁוֹפְכֵי דָמִים :

(ב"מ ס"א י')

A Neighbour's Property.

- (36) Thy neighbour's goods be ever prone
To hold as sacred as thine own!

(*Aboth II. 17*).

Honesty.

- (37) To rob a mortal 'neath the sky
Is worse than robbing God on high.

(*Baba Bathra 88a*).

The Receiver Worse than the Thief.

- (38) 'Twas not the mouse
Within the house
Committed theft;
It was the hole
Where what it stole
It brought and left.

(*Gittin 45a*).

Usury.

- (39) Who lend on usury are like in guilt
To those by whom the blood of men is spilt.

(*Baba Metsia 61b*).

(40) אִם עָשִׂיתָ לַחֲבֵרְךָ רָע קִימָעָא

יִהְיֶה בְּעֵינֶיךָ הַרְבֵּה •

וְאִם עָשִׂיתָ לַחֲבֵרְךָ טוֹבָה הַרְבֵּה

יִהְיֶה בְּעֵינֶיךָ מְעַט •

וְאִם עָשָׂה לְךָ חֲבֵרְךָ טוֹבָה קִימָעָא

יִהְיֶה בְּעֵינֶיךָ הַרְבֵּה •

וְאִם עָשָׂה לְךָ רָעָה רַבָּה

יִהְיֶה בְּעֵינֶיךָ קִימָעָא !

(אדר"ג ת"א י"א)

(41) אֵיזוֹ הִיא דֶּרֶךְ יִשְׂרָאֵל

שֶׁיְבֹרֵךְ לוֹ הָאָדָם ?

כָּל-שֶׁהִיא תַּפְאֶרֶת לַעֲשֹׂהָ

וְתַפְאֶרֶת לוֹ מִן-הָאָדָם :

(אבות ב' א')

(42) כָּל שְׁרוּחַ הַבְּרִיּוֹת נֹחָה הַיָּמֵנוּ

רוּחַ הַמָּקוֹם נֹחָה הַיָּמֵנוּ •

וְכָל שְׂאִין רוּחַ הַבְּרִיּוֹת נֹחָה הַיָּמֵנוּ

אֵין רוּחַ הַמָּקוֹם נֹחָה הַיָּמֵנוּ :

(אבות ג' י"ג)

(43) אַל-תְּהִי בּוֹ לְכָל-אָדָם

וְאַל-תְּהִי מִפְּלִיג לְכָל-דָּבָר !

שְׂאִין לְךָ אָדָם שְׂאִין לוֹ שְׂעָה

וְאֵין לְךָ דָּבָר שְׂאִין לוֹ מָקוֹם :

(אבות ד' ג')

Duty to One's Neighbours.

- (40) The smallest harm regard as great,
 The greatest good as little rate,
 In deeds which *you* to others do !
 The smallest good as great esteem,
 The greatest harm as little deem,
 In deeds which *others* do to you !

(*Aboth of R. Nathan XLI. 11*).

The Path to Choose.

- (41) Which is the path, both right and wise,
 That for himself a man should find ?
 That which himself much dignifies,
 And brings him honour from mankind.

(*Aboth II. 1*).

Please Man to Please God.

- (42) Who gratifies his neighbours' minds,
 In him God's Spirit pleasure finds ;
 Who fails men's minds to gratify,
 Doth fail to please his God on high.

(*Aboth III. 13*).

Contempt.

- (43) Despise no man, nor scorn his pow'r !
 Nor, carping, cast on aught disgrace !
 There's not a man without his hour,
 And not a thing without its place.

(*Aboth IV. 3*).

(44) לְעוֹלָם תִּהְיֶה שְׂמָאל דְּרוּחָה

וַיִּמִּין מִקְרָבֶת :

(סוטה מ"ז י')

(45) כָּל הַמַּעֲבִיר עַל-מְדוּתָיו

מַעֲבִירִין לוֹ עַל-כָּל-פְּשָׁעָיו :

(ר"ה י"ז י')

(46) אֵיזוֹ גִּבּוֹר שֶׁבְּגִבּוֹרִים ?

מִי שֶׁעוֹשֶׂה שׁוּנָא אוֹהֵבוֹ :

(אדר"נ כ"ג ח' י')

(47) אוֹ חֲבֵרוֹתָא

אוֹ מִיתוֹתָא :

(תענית כ"ג י')

(48) אֶבֶב חֲנוּאתָא נְפִישִׁי אַחֵי וּמְרַחֲמֵי •

אֶבֶב בְּזִיוְנִי לֹא אַחֵי וְלֹא מְרַחֲמֵי :

(שבת ל"ג י')

Forbearance.

- (44) With your left hand push away !
 With your right hand cause to stay !

(*Sotah* 47a).

Forgiveness.

- (45) The man by whom his neighbours are forgiven,
 Himself sweet pardon shall receive from
 Heaven.

(*Rosh Hashanah* 17a).

Turning Foes into Friends.

- (46) The name of "Bravest of the Brave,"
 On whom should we bestow ?
 On him who turns into a friend
 His greatest mortal foe.

(*Aboth of R. Nathan* XXIII. 1).

Friendship.

- (47) Or Comrade sweet,
 Or Death I'd greet.

(*Taanith* 23a).

Fair-Weather Friends.

- (48) At the door of the rich there is many a friend
 and a brother ;
 At the door of the poor there's neither the
 one nor the other.

(*Shabbath* 32a).

(49) אֶל-יִפְטָר אָדָם מַחְבְּרוֹ
אֵלָּא מִתּוֹךְ דְּבַר הֶלְכָּה •
שְׁמִתוֹךְ בֶּךָ זוֹכְרָהוּ :

(ברכות ל"א •)

(50) כָּל הַמְבַקֵּשׁ רַחֲמִים עַל-חֲבֵירוֹ
וְהוּא צָרִיךְ לְאוֹתוֹ דְּבַר
הוּא נֶעְנֶה תְּחִלָּה :

(ב"ק נ"ב •)

(51) אֶל-תִּרְצֶה אֶת-חֲבִירְךָ
בְּשַׁעַת כְּעָסוֹ !

(אבות ד' כ"ג)

(52) אֶל-תִּנְחַמְהוּ
בְּשַׁעַת שְׁמִתוֹ מִטָּל לְפָנָיו !

(אבות ד' כ"ג)

(53) לְעוֹלָם אֶל-תְּהִי בְּרַפְתְּ הֶדְיוֹט
קָלָה בְּעֵינֶיךָ !

(מגילה ט"ו)

A Word at Parting.

- (49) When from thy friend thou art about to part,
Let some instructive word be spoken ;
That word he'll ever cherish in his heart,
And thee remember by its token.

(*Berachoth* 31a).

Pray for Others.

- (50) Who for his neighbour's sake doth plead
That God to him a gift may send,
If he himself that boon doth need,
Receives that boon before his friend.

(*Baba Kama* 92a).

Anger.

- (51) Seek not thy neighbour to assuage
While still he manifests his rage !

(*Aboth* IV. 23).

Comforting.

- (52) Thy fellow-man to comfort do not try
While still he sees his dead before him lie !

(*Aboth* IV. 23).

Blessing.

- (53) Another's blessing ne'er despise,
Though looking simple in thine eyes !

(*Megillah* 15a).

(54) לְעוֹלָם אֶל־תְּהִי קָלֶלֶת הָדְיוֹט
קָלָה בְּעֵינֶיךָ !

(ב"ק נ"ג :)

(55) בִּירָא דְשִׁתִּית מִנִּיה מִיָּא
לָא תִשְׁדִּי בִיה קָלָא !

(ב"ק נ"ז :)

(56) חֲמָרָא לְמָרָא
וְטִיבוּתָא לְשִׁקְיָא :

(ב"ק נ"ז :)

(57) אוֹמְרִים מְקַצֵּת שְׂבָחוֹ שֶׁל־אָדָם בְּפָנָיו
וְכֵלּוֹ שֶׁלֹּא בְּפָנָיו :

(עירובין י"ח :)

(58) קְשׁוּט עֲצָמֶךָ
וְאַחֵר כֶּךָ קְשׁוּט אַחֲרִים !

(ב"מ ק"ז :)

Curse.

- (54) Think never lightly of an imprecation
That's uttered by a man of lowly station !
(*Baba Kama* 93a).
-

Ingratitude.

- (55) Cast not a stone into the well
Whose water did your thirst dispel !
(*Baba Kama* 92b).
-

Misplaced Gratitude.

- (56) The master owns the wine of sweetest flavour ;
The butler gets the credit for the favour.
(*Baba Kama* 92b).
-

Praise.

- (57) Before his face you praise a man
With praises but a few ;
Behind his back praise him with all
The praise that is his due !
(*Erubin* 18b).
-

Improving.

- (58) Improve *thyself*—and then
Improve all other men !
(*Baba Metsia* 107b).

(59) מוֹם שֶׁבָּךְ
אֶל-תֹּאמַר לַחֲבֶרְךָ!
(ז"מ נ"ט :)

(60) "וַיְהִי בַיּוֹם שֶׁפִּטְט הַשּׁוֹפְטִים—
דֹּר שֶׁשּׁוֹפֵט אֶת-שׁוֹפְטָיו •
אוֹמַר לוֹ—"טוֹל קִיסִם מִבֵּין עֵינֶיךָ!"
אוֹמַר לוֹ—"טוֹל קוֹרָה מִבֵּין עֵינֶיךָ!"
(ז"ז ט"ו :)

(61) אֶל-יִשְׁנָה אָדָם דַּעְתּוֹ
מִדַּעַת חֲבֵרָיו וּבְנֵי אָדָם :
(ד"א ז')

(62) חֲבֶרְךָ קִרְיֶיךָ חֲמָרָא—
אֶפְפָּא לְגַבִּיךָ מוֹשׁ!
(ז"ק ז"ז :)

(63) אָדָם צָרִיךְ לָצֵאת יְדֵי הַבְּרִיּוֹת
בְּרֶךְךָ שֶׁצָּרִיךְ לָצֵאת יְדֵי הַמָּקוֹם :
(ירוש' שקלים ג')

Reproving.

- (59) Taunt not a man with that defect
Which in thyself thou canst detect !

(*Baba Metsia* 59*b*).

Reprovers Reproved.

- (60) Woe to the age in which the judged, alas,
May justly on their judges sentence pass !
If one, who doth reprove his neighbour, cries,—
“Do thou take out the splinter of thine eyes!”
The other answers in a chiding tone,—
“Do thou remove the beam out of thine own!”

(*Baba Bathra* 15*b*).

Eccentricity.

- (61) Let no one act as if he had a mind
That differed from his friends and all mankind !

(*Derech Eretz* 7).

Submission.

- (62) Your neighbour calls you “Ass” before your
face—
Then quickly on your back a saddle place !

(*Baba Kama* 92*b*).

Appearances.

- (63) Before our fellow-creatures we must be
As blameless as before the Deity.

(*Jer. Shekalim* 3).

(64) כָּל-מָקוֹם שֶׁאָסְרוּ חֲכָמִים מִפְּנֵי מִרְאִית הָעֵין
אֶפִּילוֹ בְּהֶדְרֵי הַדְּרִים אָסוּר :
(שנת קמ"ו :)

* * *

(65) הֶרְחַק מִן-הַפְּעוּר
וּמִן-הַדּוּמָה לַפְּעוּר :
(אדר"ג ב' ב')

(66) שְׁלֹשָׁה שְׂתָפִים הֵם בְּאָדָם—
הַקְּדוֹשׁ בְּרוּךְ הוּא וְאָבִיו וְאִמּוֹ •
בְּזִמְן שֶׁאָדָם מְכַבֵּד אֶת-אָבִיו וְאֶת-אִמּוֹ
אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא—
"מַעֲלָה אֲנִי עָלֵיהֶם
כִּי אֵלֹהֵי דִרְתֵּי בִינֵיהֶם וְכִבְדּוּנִי" :
(קידושין ל' :)

(67) רְחִילָא בְּתַר רְחִילָא אֲזִילָא •
כְּעוֹבְדֵי אִמָּא כַּךְ עוֹבְדֵי בְּרֵתָא :
(כתובות ס"ג •)

Appearances.

- (64) Whatever, for appearance' sake,
 The sages have forbidden,
 Should not be done by any man,
 Though in his chamber hidden.

(*Shabbath* 146b).

* * *

- (65) From that which *is* unseemly,—run !
 And that which *seems* unseemly,—shun !

(*Aboth of R. Nathan* II. 2).

Parents.

- (66) God, your Father and your Mother,—
 They have each a share in you ;
 If you pay to both your parents
 That respect which is their due,
 Then together with your parents
 God considers He doth dwell,
 And by honouring your parents
 You do honour God as well.

(*Kiddushin* 30b).

Example.

- (67) The sheep will follow one another :
 A daughter acts as acts the mother.

(*Kethuboth* 63a).

(68) שוֹתָא דִּינוּקָא בְּשׁוּקָא

אוּ דְּאָבָא אוּ דְּאִמָּא :

(סוכה כ"ו :)

(69) כָּל הַקּוֹנֶה עֶבֶד עֶבְרִי

בְּקוֹנֶה אֶדוֹן לְעַצְמוֹ :

(קידושין כ' י')

(70) דִּיּוּ לְעֶבֶד

שְׂיֵהָא כְּרַבּוֹ :

(ברכות כ"ח :)

(71) כָּל-מֶה-נְשִׂיאָמַר לָךְ בֵּעַל הַבַּיִת עֲשֵׂה—

חוּץ מִצָּא !

(פסחים פ"ו :)

(72) גָּדוֹל הוּא הַשָּׁלוֹם

שֶׁהַשָּׁלוֹם לְאֶרֶץ בְּשִׂאֹר לְעִפָּה !

(פרק השלום)

Home Influence.

- (68) The prattle of a child out for a walk
Is but an echo of his parent's talk.
(*Succah* 56b).
-

Hebrew Servants.

- (69) Who doth a Hebrew servant gain
Doth for himself a lord obtain.
(*Kiddushin* 20a).
-

Servants.

- (70) Enough for the servant if he
As high as his master will be.
(*Berachoth* 58b).
-

Guests.

- (71) The bidding of your host obey!
Unless he bid you—"Go away!"
(*Pesachim* 86b)
-

Peace.

- (72) How great is Peace! to Earth below.
It is what leaven is to dough!
(*Perek Hashalom*).

(73) עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם קָיָם—
עַל-הָאֱמֶת וְעַל-הַדִּין וְעַל-הַשָּׁלוֹם :
(אבות א' י"ח)

* * *

(74) עַל-שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד—
עַל-הַתּוֹרָה וְעַל-הָעֲבוּדָה וְעַל-גְּמִילוּת חֶסֶדִים :
(אבות א' ב')

(75) אֶל-תִּפְרוֹשׁ

מִן-הַצָּבוּר !

(אבות ב' ה')

(76) כָּל הַמַּצְעֵר עֲצָמוֹ עִם הַצָּבוּר

זוֹכָה וְרוֹאֶה בְּנֶחֱמַת צָבוּר :

(תענית י"א י')

(77) "וְאִם מְעִינִי הָעֵדָה נַעֲשֶׂתָה לְשִׁגְגָה"—

מִשָּׁל לְכָלָה—בְּזִמָּן שֶׁעִינֶיהָ יָפוּת

אֵין כָּל-גּוֹפָה צָרִיךְ בְּדִיקָה :

(תענית כ"ד י')

Society.

- (73) The world depends upon these three,—
On Justice, Truth, and Harmony.

(*Aboth I. 18*).

* * *

- (74) On these three mighty pillars rests society,—
On Education, Charity, and Piety.

(*Aboth I. 2*).

The Public.

- (75) Yourself you must not separate
From sharing in the public fate!

(*Aboth II. 5*).

A Community in Trouble.

- (76) The man that shares a congregation's grief
Shall live to see its comfort and relief.

(*Taanith 11a*).

Leaders of a Community.

- (77) As the eyes of a bride, when with beauty they
shine,

Of her general beauty are deemed a sure sign,
So will a community's leaders attest,
By their worth and their fitness, the worth of
the rest.

(*Taanith 24a*).

(78) כֹּד רִגְיוֹ רָעִיא עַל עָנָא

עֲבִיד לְנִגְדָּא סְמוּתָא :

(ב"ק נ"ב ')

(79) קְעוּלָם יִרְאָה דִּין עֲצָמוֹ

כָּאֵלוֹ חָרַב מוֹנַחַת לוֹ בֵּין יִרְכּוּתֵיו

וְגִיהֶנֶם פְּתוּחַ לוֹ מִתְחַתֵּיו :

(סנהד' ז' ')

(80) כָּל-דִּין שֶׁדִּין אִמָּת לְאִמָּתוֹ

אֶפִּילוֹ שָׁעָה אַחַת

מַעֲלָה עָלָיו הַכָּתוּב

כָּאֵלוֹ נַעֲשֶׂה שְׁתָּף לְהַקְדוֹשׁ בָּרוּךְ הוּא

בְּמַעֲשֵׂה בְּרֵאשִׁית :

(שנת י' ')

(81) יִקוּב הַדִּין

אֶת-הַהֶר !

(סנהד' ו' ')

Bad Leaders.

- (78) When the shepherd is wroth with his flock,
you will find
That the shepherd doth render the bell-wether
blind.

(*Baba Kama* 52a).

The Sanctity of Life.

- (79) A judge, ere he the sentence doth impart,
Should feel, while sitting on his judgment-
seat,
As if a sword were pointed at his heart,
And dreadful hell were open at his feet.

(*Sanhedrin* 7b).

Honest Judges.

- (80) The judge, in judgment, just and fair
For even one brief hour,
Is deemed as if he had a share
In God's creative power.

(*Shabbath* 10a).

Justice.

- (81) Let justice flow from its pure source,
Though piercing mountains in its course !

(*Sanhedrin* 6a).

(82) דַּמְבִּי דִּינָא שְׁקָלוּ גְלִימָה —

לִיזְמַר (זֶמֶר) וְלִיזִיל בְּאוֹרְחָא !

(סנהדר' ז' א')

(83) שְׁלַשׁ שְׁבוּעוֹת הֵלְלוּ לָמָּה ?

אַחַת שְׁלֹא יַעֲלוּ יִשְׂרָאֵל בְּחוּמָה •

וְאַחַת שֶׁהַשְּׁבִיעַ הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת-יִשְׂרָאֵל

שְׁלֹא יִמְרְדוּ בְּאוֹמוֹת הָעוֹלָם •

וְאַחַת שֶׁהַשְּׁבִיעַ הַקָּדוֹשׁ בְּרוּךְ הוּא

אֶת-אוֹמוֹת הָעוֹלָם

שְׁלֹא יִשְׁתַּעֲבְדוּ בָּהֶן בְּיִשְׂרָאֵל יוֹתֵר מִדְּאִי •

(כתובות קי"א •)

The Verdict of a Court.

- (82) If the court hath seized thy garment,
Which to thee doth not belong,
Go upon thy way rejoicing
That repaired hath been the wrong!

(*Sanhedrin 7a*).

Jewish Loyalty.

- (83) When first the sons of Judah
Were into exile driven,
Were oaths to Jews and Gentiles
Administered by Heaven.
The Jews did swear they'd never,
Uniting in one band,
By force try to recover
Their freedom and their land;
And, loyal to the countries
Where they should chance to dwell,
Against those several nations
They never would rebel.
And all the Gentile nations
Before the Lord did swear,—
They ne'er would use oppression
Too great for Jews to bear.

(*Kethuboth 111a*).

(84) אֲשֶׁרִי הַדּוֹר
שֶׁהַגְּדוֹלִים נִשְׁמָעִים לְקַטְנִים!
(ר"ה כ"ה :)

(85) הָיוּ מִתְפַּלְל בְּשִׁלּוּמָה שֶׁל־מַלְכוּת!
שֶׁאֵלְמָלָא מוֹרָאָה
אִישׁ אֶת־רֵיעָהּ חַיִּים בָּלְעוּ:
(אבות ג' ב')

(86) כָּל־אָדָם נֶשְׂאִין לוֹ אִשָּׁה
נָשְׂרוּי בְּלֹא שְׂמִיחָה בְּלֹא בִרְכָּה בְּלֹא טוֹבָה:
(יבמות ס"ז :)

(87) קָנְשִׁין לְזוּגָן
בְּקָרִיעַת יַם־סוּף:
(סוטה ז' י')

(88) כָּל הַנוֹשֵׂא אִשָּׁה לְשׁוּם מָמוֹן
הוֹיִין לוֹ בָּנִים נְשִׂאִינָם מִהוֹגְגִים:
(קידושין ע' י')

Obedience to Authority.

- (84) Bless'd is that age, and happy is its fate,
When to the small obedient are the great !
(*Rosh Hashana* 25*b*).
-

Loyalty.

- (85) With loyal heart and mind sincere
Pray that the Government may thrive !
For men, if unrestrained by fear,
Would swallow other men alive.
(*Aboth III. 2*).
-

Celibacy.

- (86) Whosoever spends his days without a wife
Has no blessing, joy, nor comfort in his life.
(*Yebamoth* 62*b*).
-

Marriage.

- (87) To join two in wedlock as husband and bride
Is as hard as it was the Red Sea to divide.
(*Sotah* 2*a*).
-

Marrying for Money.

- (88) Who weds a woman for her gold,
His children worthless shall behold.
(*Kiddushin* 70*a*).

(89) נְחִית דְּרָגָא

נְתִיב אֶתְתָּא !

סַק דְּרָגָא

בְּחַר שׁוֹשְׁבֵינָא !

(יִצְמוֹת ס"ג .)

(90) אֵין מְוֹנִין לוֹ לְאָדָם אִשָּׁה

אֶלָּא לְפִי מַעֲשָׂיו :

(סוֹטָה ב' .)

(91) לְעוֹלָם יִהְיֶה אָדָם זָהִיר בְּכָבוֹד אִשְׁתּוֹ .

שְׂאִין בְּרָכָה מְצוּיָה בְּתוֹךְ בֵּיתוֹ שֶׁל־אָדָם

אֶלָּא בְּשִׁבְלֵי אִשְׁתּוֹ :

(ב"מ כ"ט .)

(92) אֶתְתָּךְ גּוֹצָא

נְחִין וְתִלְחוּשׁ לָהּ !

(ב"מ ק"ט .)

Choosing a Wife.

- (89) Step down in life,
And take a wife !
One step ascend,
And choose your friend !

(*Yebamoth 63a*).

A Wife.

- (90) To every man's assigned a wife
According to his acts in life.

(*Sotah 2a*).

Respect your Wife.

- (91) Great care a man must ever take
To show due honour to his spouse !
Since only for his wife's sweet sake
Do blessings rest upon his house.

(*Baba Metsia 57a*).

Consult your Wife.

- (92) If the wife you have is small,
Bend to her and whisper all !

(*Baba Metsia 59a*).

(93) לְעוֹלָם יִהְיֶה אָדָם זֶהִיר

בְּאוֹנָתָא אֲשֶׁתּוֹ •

שְׁמִתוֹךְ שְׂדֵמְעָתָה מְצוּיָה

אוֹנָתָה קְרוּבָה :

(ב"מ כ"ט •)

(94) הָאוֹהֵב אֶת-אִשְׁתּוֹ כְּגֻפוֹ •

וְהַמִּכְבֶּדָה יוֹתֵר מְגֻפוֹ •

וְהַמְדְרִיךְ בָּנָיו וּבְנוֹתָיו בְּדֶרֶךְ יִשְׂרָאֵל •

וְהַמְשִׁיאַן סָמוּךְ לְפִרְקָן •

עָלָיו הַכֶּתוּב אוֹמֵר—

”וַיִּדְעַת כִּי שָׁלוֹם אֶהְיֶה!”

(יבמות ס"ב •)

(95) כֹּד מִשְׁלָם שְׁעוֹרֵי מִכָּרָא

נִקְיֵשׁ וְאֵתִי תִגְרָא בְּבֵיתָא :

(ב"מ כ"ט •)

Never Wrong your Wife.

- (93) The greatest care a man must take
 Never to wrong his spouse !
 Her ready tears God's wrath awake,
 And speedy vengeance rouse.

(*Baba Metsia 59a*).

Domestic Peace.

- (94) As dearly as he loves himself,
 Who doth his wife adore,—
 Respecting her as much as he
 Respects himself, and more ;
 Who leads his children, step by step,
 The path of right to tread,
 And when the proper time is nigh,
 He causes them to wed ;—
 This is the man of whom we find
 The Holy Scriptures say,—
 “ *And thou wilt know that in thy home
 Shall peace for ever stay !* ”

(*Yebamoth 62b*).

Poverty a Cause of Strife.

- (95) When in the jar no barley's longer found,
 Then quarrels come and through the house
 resound.

(*Baba Metsia 59a*).

(96) כָּל-אָדָם שְׂמַתָּה אִשְׁתּוֹ רֹאשָׁנָה
כָּאֵלוֹ חָרַב בֵּית הַמִּקְדָּשׁ בִּימֵיו :
(סנהדרין כ"ג :)

(97) הַמְצַפֶּה לְשֹׁכֵר אִשְׁתּוֹ
אֵינוֹ רוֹאֶה סִימָן בְּרָכָה לְעוֹלָם :
(פסחים נ' :)

(98) כָּל-כָּאֵב וְלֹא כָאֵב לֵב !
כָּל-רָעָה וְלֹא אִשָּׁה רָעָה !
(שבת י"א ')

(99) אִשָּׁה טוֹבָה
מִתְנָה טוֹבָה לְבַעֲלָהּ :
(יבמות ס"ג :)

(100) נָתַן הַקֹּדֶשׁ בְּרוּךְ הוּא
בִּינָה יְתִירָה בְּאִשָּׁה יוֹתֵר מִבְּאִישׁ :
(נדה מ"ה :)

Death of a Wife.

- (96) He who has seen the death of his first wife
Has seen the Temple ruined in his life.

(*Sanhedrin* 22*b*).

A Wife's Earnings.

- (97) Who waiteth for the earnings of his wife,
Shall see no trace of blessing in his life.

(*Pesachim* 50*b*).

A Bad Wife.

- (98) Any ache and any smart
Rather than an aching heart !
Any ill and cruel fate
Rather than a cruel mate !

(*Shabbath* 11*a*).

A Good Wife.

- (99) A gift most precious has that man in life
Who has secured a good and loving wife.

(*Yebamoth* 63*b*).

Woman's Intelligence.

- (100) Intelligence to woman's heart
More than to man's did God impart.

(*Nidda* 45*b*).

(101) סָבֵא בְּבֵיתָא פֶּאֱחָא . בְּבֵיתָא •

סָבֵתָא בְּבֵיתָא סִימָא בְּבֵיתָא :

(ערכין י"ט ')

(102) בְּשִׁתָּהּ שָׁל-אִשָּׁה

מֶרְבָּה מִשָּׁל-אִישׁ :

(כתובות ס"ז :)

(103) בִּשְׁכָּר נָשִׁים צִדְקָנִיּוֹת

שָׁהִיוּ בְּאוֹתוֹ הַדּוֹר

נִגְאָלוּ יִשְׂרָאֵל מִמְצָרִים :

(סוטה י"א :)

(104) עֲשָׂרָה קָבִים שִׁיחָה יָרְדוּ לָעוֹלָם—

תִּשְׁעָה נָטְלוּ נָשִׁים וְאַחַד כָּל-הָעוֹלָם כָּלוּ :

(קידושין מ"ט :)

(105) אֵלֹו דְּבָרֵי תוֹרָה שְׁקָנָשִׁים לְקִנּוּתָם

כְּכֹלִי זָהָב וְכֹלִי פֶז •

וְנוֹחִין לְאַבְדֵּן כְּכֹלִי זְכוּכִית :

(חגיגה ט"ו ')

An Aged Woman.

- (101) An aged man is in the house distressing ;
 An aged woman's in the house a blessing.
 (Erachin 19a).
-

A Woman's Shame.

- (102) A woman feels humiliation
 More than a man feels degradation.
 (Kethuboth 67b).
-

Good Women.

- (103) Through the virtues of their women,
 Which upon that age did shine,
 Were the Israelites from Egypt
 All redeemed by help divine.
 (Sotah 11b).
-

Woman's Loquacity.

- (104) The world with ten measures of Talking is
 bless'd,—
 Nine taken by Women, and one by the rest.
 (Kiddushin 49b).
-

Knowledge.

- (105) 'Tis hard to get knowledge, or gain sacred lore,
 As vessels of gold which are precious in cost;
 But easy to lose it from memory's store,
 As vessels of glass can be broken and lost.
 (Chagiga 15a).

(106) שְׁלֹשָׁה זָרִים הֵם —

שֶׁל־מִזְבֵּחַ שֶׁל־שִׁלְחָן שֶׁל־אָרוֹן •

שֶׁל־מִזְבֵּחַ זָכָה אֶהְרֹן וְנִטְלוּ •

שֶׁל־שִׁלְחָן זָכָה דָּוִד וְנִטְלוּ •

שֶׁל־אָרוֹן עֲדִין מוֹנֵחַ הוּא •

כָּל הָרוֹצֶה לְטוֹל יָבֹא וְיִטּוֹל !

שָׁמָּה תֹאמַר פְּחוֹת שִׁבְעֵהֶן הוּא

תִּלְמוֹד לֹאמֹר — “ בִּי מַלְכִּים יִמְלֹכוּ ” :

(יומא ע"ב :)

(107) אֶל־תֹּאמַר לְבִשְׂאֶפְנָה אֲשַׁנָּה !

שָׁמָּה לֹא תִפְנָה !

(אבות ב' ה' •)

(108) אֲפִילוּ נִכְרִי וְעוֹסֵק בַּתּוֹרָה

הָרִי הוּא כְּכֹהֵן גָּדוֹל :

(ב"ק ל"ח •)

(109) כָּל הָעוֹסֵק בַּתּוֹרָה מִבְּפָנִים

תּוֹרָתוֹ מִכְּרֹזֶת עָלָיו מִבְּחוּץ :

(מו"ק ט"ז :)

Universal Education.

- (106) Three crowns adorn'd, within the holy Shrine,
 The Altar, Table, and the Ark divine.
 The crown of Priesthood Aaron took alone ;
 The crown of Kingship David made his own ;
 But, lo ! the Torah's crown remaineth still,
 And all may claim it, whosoever will.
 Think not that of the three it is the least,—
 Nay, it excels the crowns of King and Priest.
(Yoma 72b).
-

Learn Now.

- (107) Say not—"When disengaged I'll learn" !
 Such leisure you may never earn.
(Aboth II. 5a).
-

Education Elevates.

- (108) Who learn the Torah, Gentiles though they be,
 Are like High Priests in worth and dignity.
(Baba Kama 38a).
-

Knowledge Brings Fame.

- (109) Who seeking knowledge doth retired
 Within his chamber hide,
 That knowledge, when 'tis once acquired,
 Proclaims him far and wide.
(Moed Katan 16b).

(110) אֵין דְּבָרֵי תוֹרָה מִתְקַיָּמִין
 אֵלֶּא בְּמִי שְׁמַמִּית עֲצָמוֹ עָלֶיהָ :
 (זרכות ס"ג :)

(111) הֵאֵי צוֹרְבָא מִרְבָּנָן דְּמִי לְפִרְצִידָא
 דְּתוּתִי קָלָא דְּכִיּוֹן דְּנָבָט נָבָט :
 (תענית ד' :)

(112) דָּלָא מוֹסִיף
 יָסִיף :
 (אבות ח' י"ג :)

(113) תִּלְמִידֵי חֲכָמִים אֵין לָהֶם מְנוּחָה
 לֹא בְּעוֹלָם הַזֶּה וְלֹא בְּעוֹלָם הַבָּא •
 שְׁנֵאמַר—”יִלְכוּ מִחֵיל אֶל-חֵיל
 יִרְאֶה אֶל-אֱלֹהִים בְּצִיּוֹן •”
 (זרכות ס"ד :)

Knowledge Involves Self-Denial.

- (110) With him alone can knowledge ever stay
Who for its sake his baser self doth slay.

(*Berachoth* 63b).

A Student.

- (111) A Student's like the seed the sod below,
Which, once it sprouts, will sprout and
heav'nwards grow.

(*Taanith* 4a).

Progress.

- (112) Who fails his knowledge to increase
Is sure to see his knowledge cease.

(*Aboth* I. 13).

Perpetual Progress.

- (113) From their task of self-improvement,
Rest is ne'er to Scholars given ;
In the next they'll strive for culture,
As in this world they have striven,—
Yea, "from strength to strength advancing,
They'll be seen by God in heaven."

(*Berachoth* 64a).

(114) אַל-תִּסְתַּכֵּל בְּקִנְקֵן אֶלָּא בְּמַה-שֵּׁישׁ בּוֹ !

יֵשׁ קִנְקֵן חֲדָשׁ מֵלֹא יֵשֶׁן •

וְיֵשֶׁן שֶׁאֶפִּילוֹ חֲדָשׁ אֵין בּוֹ :

(אבות ד' כ"ז)

(115) הִרְבֵּה לְמַדְתִּי מֵרַבּוֹתַי •

וּמַחְבְּרֵי יוֹתֵר מֵרַבּוֹתַי •

וּמַתְלִמֵּי יוֹתֵר מִכָּלֶם :

(תענית ז' •)

(116) מָה עֵין קָטָן מְדַלֵּק אֶת-הַגָּדוֹל •

אִם תִּלְמִידֵי חֲכָמִים קָטָנִים

מַחְדִּידִים אֶת-הַגָּדוֹלִים :

(תענית ז')

(117) מַה-בְּרִזָּל זֶה אַחֵר מְחַדֵּד אֶת-חֲבֵרוֹ •

אִם שְׁנֵי תִלְמִידֵי חֲכָמִים מְחַדִּדִין זֶה אֶת-זֶה :

(תענית ז' •)

(118) אֵין הַתּוֹרָה נִקְנִית

אֶלָּא בַּחֲבוּרָה :

(ברכות ס"ג :)

Learn even from the Young.

- (114) Do not look at the cask, but at what it doth hold !

For it doth very often befall
That a *new* cask is brimful of wine that is old,
While an *old* cask has no wine at all.

(*Aboth IV. 27*).

Learning from Disciples.

- (115) From my teachers I have gained much lore ;
From my fellow-students greater store ;
From my lov'd disciples even more.

(*Taanith 7a*).

Learning from Inferiors.

- (116) The smaller stick can make the larger burn ;
From lesser scholars can the greater learn.

(*Taanith 7a*).

Mutual Improvement.

- (117) As iron sharpens iron, so we find
Two students sharpen one another's mind.

(*Taanith 7a*).

Association.

- (118) No proper education
Without association.

(*Berachoth 63b*).

(119) אין לך בן-חורין

אלא מי שעוסק בתלמוד תורה :

(אבות ו' ב')

(120) קנה לו דברי תורה

קנה לו חיי העולם הבא :

(אבות ב' ח')

(121) בתחלה נקראת התורה

על-שמו של-הקדוש ברוך הוא .

ובסוף נקראת על-שם שלו :

(ע"ז י"ט')

(122) תלמידי חכמים

מרבין שלום בעולם :

(ברכות ס"ד')

(123) תלמידי חכמים נקראים בנאין —

מפני שעוסקים בבנינו של-עולם כל-ימיהם :

(שבת קי"ד')

(124) מאן אינון נטורי קרתא ?

ספרייא ומתניינא :

(ירוש' חגיגה ב')

True Freedom.

- (119) Who labours in the Torah—he,
And none but he, is ever free.

(*Aboth VI. 2*).

Religious Knowledge.

- (120) Who wins the words of sacred lore
Wins happy life for evermore.

(*Aboth II. 8*).

Ownership of Knowledge.

- (121) At first the Law belongs to God alone ;
When you've acquired its knowledge—'tis
your own.

(*Aboda Zara 19a*).

Scholars.

- (122) Scholars in the world increase
Sweetest harmony and peace.

(*Berachoth 64a*).

"Free-masons."

- (123) The Wise are called the "Builders" of the
age,—
For they in building up the world engage.

(*Shabbath 114a*).

A City's Guardians.

- (124) Who are the guardians of a State ?
The Teachers of the small and great.

(*Fer. Chagiga 2*).

(125) הִזְהִירוּ בְּבָנֵי עֲנָיִים

שְׁמָהֶם תֵּצֵא תוֹרָה !

(נדרים פ"א *)

(126) מִה־שֶׁקָּמַר אָדָם יַעֲשֶׂה *

וּלְמַד לְאַחֲרִים וַיַּעֲשׂוּ :

(אדר"נ י"ג' ב')

(127) מִה־אָגִזוּ זֶה אֶף-עַל-פִּי שְׁמִלּוּכָךְ בְּטִיט

אֵין מִה־שֶׁבְּתוֹכוֹ נִמָּאס *

אֶף תִּלְמִיד חָכָם אֶף-עַל-פִּי שְׁפָרַח

אֵין תּוֹרָתוֹ נִמָּאֶסֶת :

(חגיגה ט"ו :)

(128) "אֶל-תִּגְעוּ בְּמִשְׁחֵי" —

אֵלּוֹ תִּינוּקוֹת שְׁלֵבִית-רֶבֶן *

"וּבְנֵי־אֵי אֶל-תִּרְעוּ" —

אֵלּוֹ תִּלְמִידֵי חֲכָמִים :

(שבת קי"ט :)

Children of the Poor.

- (125) Upon the children of the poor
 Bestow the greatest care !
 For they full oft of scholarship
 Receive the greatest share.

(*Nedarim* 81a).

Learn, Act and Teach.

- (126) Act as you've learnt, and give to men your
 thought,
 That they may practise what by you they're
 taught !

(*Aboth of R. Nathan XIII. 2*).

A Sinner's Knowledge.

- (127) A nut which is soiled on the surface
 May hold a sweet kernel within :
 So despise not the knowledge of scholars
 Though stained be those scholars by sin.

(*Chagiga* 15b).

Little Children, God's Messiahs.

- (128) "Your hands on my Messiahs do not lay !"—
 The little children of the schools are they.
 "And to my Prophets do no ill !"—applies
 To scholars, the disciples of the Wise.

(*Shabbath* 119b).

(129) אין העולם מתקין

אלא בשביל הכל תינוקות של-בית-רבן :

(שבת קי"ט :)

(130) כל-עיר שאין בה תינוקות של-בית-רבן

מחריבין אותה :

(שבת קי"ט :)

(131) מיום שחרב בית המקדש

נטלה נבואה מן-הנביאים

ונתנה לשומים ולתינוקות :

(ב"ב י"ג :)

(132) תלמידי חכמים כל-זמן שפזקינן

חכמה נתוספת בהם :

ועמי הארץ כל-זמן שפזקינן

טפשות נתוספת בהם :

(שבת קנ"ג :)

Little Children, the World's Saviours.

- (129) Upon the little children of the schools
 Does all the world depend—
 Saved by their breath of innocence
 From coming to an end.

(*Shabbath 119b*).

Schools.

- (130) The place that is of schools devoid
 Is surely doomed to be destroyed.

(*Shabbath 119b*).

Modern Prophets.

- (131) When once the Temple was no more,
 The gift, which Prophets had before,
 Was—when it left the Prophets' schools—
 Bestowed on children and on fools.

(*Baba Bathra 12b*).

The Educated and the Ignorant.

- (132) True knowledge and culture who strive to
 obtain,
 The older they grow the more wisdom they
 gain ;
 But those who to knowledge and culture are
 foes,
 As older each gets the more foolish he grows.

(*Shabbath 152a*).

(133) אֵין בּוֹר יֵרָא חֲטָא
וְלֹא עִם הָאָרֶץ חָסִיד :

(אבות ב' ו')

(134) אִם עִם הָאָרֶץ הוּא חָסִיד
אֶל־תִּדּוֹר בְּשִׁכּוּנָתוֹ !

(שבת ס"ג י')

(135) הָדִיּוֹט —

קוֹפֵץ בְּרֹאשׁ !

(מגילה י"ב :)

(136) הָיִי זָנָב לְאֲרִיּוֹת
וְאֶל־תִּהְיֶה רֹאשׁ לְשֹׁעֲלִים !

(אבות ד' כ')

(137) אֶסְתִּירָא בְּלִגְיָנָא
קִישׁ קִישׁ קָרִיא !

(ב"מ פ"ה :)

Ignorance.

- (133) Who sacred knowledge doth not win
Will never have true fear of sin,
For ignorance can never be
The home of genuine piety.

(*Aboth II. 6*).

A Pious Ignoramus.

- (134) Move far away from his society
Whose ignorance is joined with piety !

(*Shabbath 63a*).

Ignorance and Impudence.

- (135) To take the lead, at every chance,
All eager stands bold Ignorance.

(*Megilla 12b*).

Led and Leading.

- (136) Better be by Lions led
Than of Foxes be the head.

(*Aboth IV. 20*).

A Little Learning.

- (137) A single coin in an empty jar
Creates a clamorous noise that's heard afar.

(*Baba Metsia 85b*).

(138) חָכָם —

עָדִיף מִנְּבִיא :

(3"3, 3"3)

(139) אֵיזָהוּ חָכָם ?

הַלּוֹמֵד מִכָּל-אָדָם :

(אצות ד' א')

(140) אֵין הַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן חֲכָמָה

אֶלָּא לְמִי שֵׁישׁ בּוֹ חֲכָמָה :

(ברכות נ"ה י')

(141) מִדַּת בֶּשֶׁר וָדָם —

כָּלִי רִיקֹן מִחֲזִיק

מִלֵּא אֵינוֹ מִחֲזִיק •

אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא אֵינוֹ כֵּן —

מִלֵּא מִחֲזִיק

רִיקֹן אֵינוֹ מִחֲזִיק :

(ברכות מ' י')

Scholars.

- (138) A wise man, with a scholar's education,
Excels a prophet with his inspiration.

(*Baba Bathra* 12a).

Who is Wise?

- (139) Who's truly wise beneath the sun?
Who seeks to learn from every one.

(*Aboth IV. 1*).

Wisdom.

- (140) The gift of wisdom God doth ne'er impart
Unless a man hath wisdom in his heart.

(*Berachoth* 55a).

Spiritual Gifts.

- (141) Lo, this is one of Nature's laws,
Observed the world all o'er :—
A vessel wholly void will hold
What into it we pour ;
But when the vessel once is full,
It can receive no more.
Not so in gifts of soul or mind
Doth God for us ordain :
The more a man already hath,
The more he will contain,
And who possesses none at all
With him will none remain.

(*Berachoth* 40a).

(I42) מֵה־מַּיִם מְגִיחִים מְקוֹם גְּבֵהַּ

וְהוֹלְכִים לְמְקוֹם נָמוּךְ •

אִם דְּבָרֵי תוֹרָה אֵין מִתְקַיְמִים

אֵלָא בְּמִי שְׁדַעְתּוֹ שְׁפָלָה :

(תענית ז' •)

(I43) הֵיךְ כְּאֶסְקוּפָה הַתַּחְתּוֹנָה שֶׁהַכֹּל דָּשִׁין בָּהּ •

וְכִיתֵר הַנְּמוּכָה שֶׁהַכֹּל תוֹלִין בָּהּ !

(ד"א זוטא א')

(I44) לְעוֹלָם יִלְמַד אָדָם מִדַּעַת קוֹנוֹ !

שֶׁהָרִי הַקָּדוֹשׁ בְּרוּךְ הוּא

הַנִּיחַ כָּל־הָרִים וּגְבָעוֹת

וְהַשָּׂרָה שְׂכִינָתוֹ עַל הַר סִינִי •

וְהַנִּיחַ כָּל־אֵילָנוֹת טוֹבוֹת

וְהַשָּׂרָה שְׂכִינָתוֹ בַּפֶּנֶה :

(סוטה ה' •)

A Humble Mind.

- (142) As waters from the heights descend, that they
 A lower bed may find,
 So, too, with him alone will knowledge stay
 Who hath an humble mind.

*(Taanith 7a).**Humility.*

- (143) Be as the threshold trod by every one,
 And like the lowest peg all hang upon !

*(Derech Eretz Zuta I.).**Meekness.*

- (144) A man should ever learn to act
 In concert with God's will.
 For God disdained each mountain high,
 And left each lofty hill,
 But deemed the lowly Sinai
 The fittest and the best
 Whereon His glory should descend,
 His holy presence rest.
 So, too, the high and stately trees,—
 God set them all aside,
 But caused within the humble bush
 His presence to abide.

(Sotah 5a)

(145) לְעוֹלָם יִהְיֶה אָדָם מִן־הַנֶּרְדָּפִים

וְלֹא מִן הָרֹדְפִים!

שְׂאִין לָךְ נֶרְדָּף בְּעוֹפוֹת

יֹתֵר מִתּוֹרִים וּבְגִי־יוֹנָה

וְהַכְשִׁירָם הַכָּתוּב לְגַבִּי מִזִּבְחַ :

(ב"ק נ"ג י')

(146) כָּל־אָדָם שֵׁשׁ בּוֹ גִּפְסוֹת־הָרוּחַ

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא —

”אֵין אֲנִי וְהוּא יְכוּלִים לָדוּר בְּעוֹלָם :

(סוטה ה' י')

(147) (כָּל־אָדָם שֵׁשׁ בּוֹ גִּפְסוֹת־הָרוּחַ)

כָּאֵלוֹ כָּפַר בְּעִיקָר :

(סוטה ד' י')

(148) כָּל־אָדָם שֵׁשׁ בּוֹ גִּפְסוֹת־הָרוּחַ

כָּאֵלוֹ עוֹבֵד אֱלִילִים :

(סוטה ד' י')

(149) סִימָן לְגִפְסוֹת־הָרוּחַ

עֲנִיּוֹת (הַתּוֹרָה) :

(סנהד' כ"ד י')

The Persecuted.

- (145) One of the persecuted rather be
 Than of the persecutors! For we see
 No birds more preyed upon than are the
 doves,
 Yet these upon the altar Heaven loves.

(*Baba Kama* 93a).

Pride.

- (146) God saith—"With him that's filled with
 pride
 I cannot in the world abide."

(*Sotah* 5a).

Pride is Atheism.

- (147) He's deemed, in whom abideth pride,
 As though his God he has denied.

(*Sotah* 4b).

Pride is Idolatry.

- (148) A man, puffed up with arrogance and pride,
 To one who worships idols is allied.

(*Sotah* 4b).

Pride a Sign of Ignorance.

- (149) Pride is a sign, wherever it may chance,
 Of that worst poverty called—Ignorance.

(*Sanhedrin* 24a).

(150) כָּל הַמְתִּיהָר —

אם חכם הוא חכמתו מִסְתַּלֶּקֶת מִמֶּנּוּ •
 וְאם נָבִיא הוא נְבוֹאָתוֹ מִסְתַּלֶּקֶת מִמֶּנּוּ :
 (פסחים ס"ו :)

(151) נִגְדַּר שְׁמָא

אֲבָד שְׁמָא !

(אבות ח' י"ג)

(152) הָרָשׁוֹת מְקַבְּרֶת

אֶת-בְּעָלֶיהָ :

(יומא פ"ו :)

(153) כָּל הַמַּחְזִיר אַחֲרֵי הַגְּדֻלָּה

גְּדֻלָּה בּוֹרַחַת מִמֶּנּוּ •
 וְכָל הַבוֹרַח מִן-הַגְּדֻלָּה
 גְּדֻלָּה מַחְזִירֶת אַחֲרָיו :

(עירובין י"ג :)

Arrogance.

- (150) Whene'er a mortal man uplifts
With arrogance his heart—
Scholar or Prophet—all his gifts
Shall soon from him depart.

(*Pesachim* 66b).

Aggrandizement.

- (151) Aggrandizement do thou avoid!
A name made great's a name destroyed.

(*Aboth* I. 13).

Ambition is Fatal.

- (152) Ambition, as its fate,
Death and the Grave await!

(*Yoma* 86b).

Ambitious Men.

- (153) Who on Greatness strives to seize,
Greatness 'scapes his greedy grasp;
But whoe'er from Greatness flees,
Him doth Greatness seek to clasp.

(*Erubin* 13b).

(154) הָיוּ זְהִירִים בְּרִשּׁוֹת!

שָׂאִין מִקְרָבִים לוֹ לְאָדָם

אֶלָּא לְצוּרָךְ עֲצָמָם •

נִרְאִים כְּאוֹהֲבִים בְּשַׁעַת הַנֶּאֱתָם •

וְאִין עוֹמְדִים לוֹ לְאָדָם בְּשַׁעַת דְּחִקּוֹ :

(אבות ב' ג')

(155) לְעוֹלָם יִהְיֶה אָדָם רַךְ בְּקִנְיָה

וְאֵל יִהְיֶה קָשָׁה בְּאֶרְצוֹ !

(תענית כ' :)

(156) לֹא תִיעוֹל דְּוִיָּא בְּלִבְדִּי

דְּגִבְרִין גִּיבְרִין קָטֹל דְּוִיָּא :

(סנהד' ק' :).

(157) אֶל-תִּצַּר צָרַת מָחָר !

שָׁמָּה מָחָר אֵינָנו

וְנִמְצָא מִצְטָעַר

עַל-עוֹלָם שְׂאִינוֹ שָׁלוֹ :

(סנהד' ק' :)

Politicians.

- (154) Beware of all ambitious men in pow'r,
Who never but from selfish motives deign
To patronise a man ! Yea, at that hour,
When for themselves some boon they hope
to gain,
They seem to him the kindest friends indeed ;
But oh, they stand not by him in his need !

(*Aboth II. 3*).

Gentleness.

- (155) As yielding as the pliant reed
A man should ever be,
And not unbending and as hard
As is the cedar tree !

(*Taanith 20b*).

Care.

- (156) From placing Care within your heart refrain !
For mighty are the victims Care has slain.

(*Sanhedrin 100b*).

To-morrow.

- (157) About the morrow do not sorrow !
For thee there may be no To-morrow.
Thou mayest find thou didst but pine
About a world that was not thine.

(*Sanhedrin 100b*).

(158) דִּיָּה לְצָרָה

בְּשַׁעֲתָה !

(זרכות ט' :)

(159) צָרוֹת הָאֲחֵרוֹנוֹת

מְשַׁכְּחוֹת אֶת-הָרֵאשׁוֹנוֹת :

(זרכות י"ג :)

(160) אֵיזָהוּ עָשִׂיר ?

הַשְּׂמִיחַ בְּחֶלְקוֹ :

(אבות ד' א')

(161) גִּמְלָא אֶזֶל לְמִיבְעֵי קָרְנִי —

אוֹדְגִי דִּהּוּ לִיָּה גְזִיזוּ מִגִּיָּה :

(סנהד' ק"ו :)

(162) שְׁתֵּין תִּכְלִי מִטִּיּוֹה

לְכִבִּי דְקָל חֲבֵרִיָּה שְׁמַע וְלֹא אֶבֶל :

(ב"ק ז"ג :)

(163) כָּל הַנוֹתֵן עֵינָיו

בְּמַה-נִּשְׁאִינֵו שְׁלוֹ

מַה-נִּשְׁמָבְקֵשׁ אֵין נוֹתֵנִין לוֹ .

וּמַה-נִּשְׁבִּידֻ נוֹטְלִין הֵימֵנוּ :

(סוטה ט' :)

Anticipating Trouble.

- (158) Sufficient for trouble and woe
The moment you suffer the blow.
(*Berachoth* 9b).
-

Past Troubles.

- (159) Through our present troubles whilst they last
We forget the troubles that are past.
(*Berachoth* 13a).
-

Contentment.

- (160) When is man as rich as rich can be?
When contented with his lot is he.
(*Aboth* IV. 1).
-

Discontent.

- (161) The Camel asked for horns one day,—
The ears he had were taken away.
(*Sanhedrin* 106b).
-

Envy.

- (162) Some sixty pains his teeth are sure to feel
Who, fasting, sees his neighbour at his meal.
(*Baba Kama* 92b).
-

The Envious.

- (163) Whoe'er his greedy eyes doth set
On what to him belongeth not,
What he desires he shall not get,
And he shall lose what he hath got.
(*Sotah* 9a).

(164) אִם אֵין אָנִי לִי מִי לִי ?

וְכִשְׁאָנִי לְעֵצְמִי מָה אָנִי ?

וְאִם לֹא עֲכָשִׁיו אֵימָתִי ?

(אבות א' י"ד)

(165) כָּל הַמִּצְפָּה עַל-שִׁלְחַן חֲבֵירוֹ

עוֹדָם חָשֵׁךְ בַּעֲדוֹ :

(בינה ל"ג :)

(166) "וְהִנֵּה עֲלֵה-זִית טָרַף בְּפִיהָ" —

אָמְרָה יוֹנָה לְפָנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא —
 "רְבוֹנוֹ שֶׁל-עוֹלָם !

יְהִיו מְזוֹנוֹתַי מְרוֹרִין כְּזִית

וּמְסוּרִין בְּיָדְךָ •

וְאֶל-יְהִיו מְתוּקִין כְּדָבָשׁ

וּתְלוּן בְּיַד בָּשָׂר וְדָם !"

(עירובין י"ח :)

(167) עֲשֵׂה שַׁבָּתְךָ חוֹל

וְאֶל-תַּצְטַרְךָ לְבָרִיּוֹת !

(פסחים ק"ז •)

Self-Reliance.

- (164) If not *myself* for me, who else of men ?
 And if I am for me, what am I then ?
 And if not in the living present,—When ?
(Aboth I. 14).
-

Dependence.

- (165) Who for another's table has to wait,—
 Dark is the world around him, sad his fate.
(Betsa 32b).
-

Sweet Independence.

- (166) With leaf of olive in her mouth, the Dove
 Returned, and thus she prayed to God
 above :—
 “ O universal Sovereign, God of love !
 O let me only have my food from Thee,
 Though bitter as an olive it should be !
 And let me not depend on man for meat,
 E'en though my food should be as honey
 sweet ! ”
(Erubin 18b).
-

Be Independent.

- (167) As other days the Sabbath spend,
 And do not on man's help depend !
(Pesachim 112a).

(168) נְמוּשׁ נְבִלְתָא בְּשׁוּקָא

וּשְׁקוּל אַגְרָא

וְלֹא תִימָא "כֹּהֵנָא אֲנָא וְגַבְרָא רַבָּא אֲנָא

וְזִילָא בִּי מִלְתָּא!"

(ב"ב ק"י')

(169) גָּדוֹל הַנְּהִנָּה מִיְגִיעוֹ

יֹתֵר מִיֵּרָא שָׁמַיִם :

(ברכות כ'')

(170) גָּדוֹלָה מְלָאכָה

שְׁמִכְבֻּדַּת אֶת-בְּעָלֶיהָ !

(נדרים מ"ט :)

(171) אָדָם הָרֵאשׁוֹן לֹא טָעַם כָּלוּם

עַד שֶׁעָשָׂה מְלָאכָה :

(אדר"ב י"א א')

* * *

(172) הַקָּדוֹשׁ בָּרוּךְ הוּא

לֹא הִשָּׁרָה שְׂכִינָתוֹ עַל-יִשְׂרָאֵל

עַד שֶׁעָשׂוּ מְלָאכָה :

(אדר"ב י"א א')

Menial Work.

- (168) O strip a carcase in the street,
 And take your pay for labour sweet,
 And say not, "I am Priest or King,
 And 'neath my honour's such a thing"!
(Baba Bathra 110a).
-

The Worth of Work.

- (169) To live by Toil's of greater worth
 Than idle piety on earth.
(Berachoth 8a).
-

Dignity of Labour.

- (170) Esteemed is Labour in mine eyes!
 For Work the workman dignifies.
(Nedarim 49b).
-

Labour.

- (171) The right to taste some food then Adam
 earned,
 When first the law of Labour he had learned.
(Aboth of R. Nathan XI. 1).

* * *

- (172) God caused not His presence on Israel to rest,
 Till their Labour had shown of their merit
 a test.
(Aboth of R. Nathan XI. 1).

(173) אֵין בְּעָלֵי אוֹמְנִיּוֹת רִשָּׁאִים לַעֲמוֹד

מִפְּנֵי תַלְמִידֵי חֲכָמִים

בִּשְׁעָה שְׁעוֹסְקִים בְּמִלְאֲכָתָם :

(קידושין ל"ג.)

(174) שֵׁב שְׁנֵי הָיָה כַּפָּנָא

וְאַבָּא דְּאוֹמְנָא לָא חֵלֵף :

(סנהדר' כ"ט.)

(175) בִּשְׁעָה שָׁאמַר הַקָּדוֹשׁ בְּרוּךְ הוּא לְאָדָם —

"וְקוֹץ וְדִרְדָּר תַּצְמִיחַ לָךְ" —

זָלְגוּ עֵינָיו דְּמַעוֹת .

אָמַר לְפָנָיו — "רְבוּנוּ שֶׁל-עוֹלָם !

אֲנִי וְחֲמוּרֵי נֹאכַל בְּאַבוּס אֶחָד ?"

בֵּינָן שָׁאמַר לוֹ —

"בְּזִיעַת אֶפֶיךָ תֹאכַל לֶחֶם !"

מִיד נִתְקַרְרָה דַּעְתּוֹ :

(פסחים קי"ח.)

Labour not to be Interrupted.

- (173) No artisans at work may rise
To show respect unto the Wise.
(*Kiddushin* 33a).
-

Skilled Artizans.

- (174) Though lasting seven years, no famine can
Approach the door of a skilled Artizan.
(*Sanhedrin* 29a).
-

Labour is a Blessing.

- (175) When Adam heard the sentence passed by
God,
That curst would be the ground on which he
trod,
And Thorns would spring with Thistles from
the sod,
He straight began to weep, and with a sigh
“O universal Sovereign!” he did cry,
“Are we to eat our food—mine Ass and I—
Out of one crib?” But when God further
said,—
“By your brow’s sweat you’re doomed to eat
your bread!”—
At once was Adam cheered and comforted.
(*Pesachim* 118a).

(176) כֹּל שֶׁאֵינוֹ מְלַמְדוֹ אוֹמְנוֹת

מְלַמְדוֹ לִיסֻטוֹת :

(קידושין ל' :)

(177) יָפָה תִּלְמוֹד תּוֹרָה עִם דֶּרֶךְ אֶרֶץ

שִׁיגִיעַת שְׁנֵיהֶם מִשְׁכַּחַת עוֹן •

וְכָל-תּוֹרָה שֶׁאֵין עִמָּה מְלֹאכָה

סוֹפָה בְּטִלָּה וְגוֹרָרַת עוֹן :

(אבות ב' ב')

(178) עֲתִידִים כָּל-בְּעָלֵי אוֹמְנִיּוֹת

שֶׁיַּעֲמְדוּ עַל-הַקֶּרֶקַע :

(יבמות ס"ג •)

(179) כָּל-אָדָם שֶׁאֵין לוֹ קֶרֶקַע

אֵינוֹ אָדָם :

(יבמות ס"ג •)

Teaching a Trade.

- (176) For his son a trade who doth not find
Is but teaching him to rob mankind.

(*Kiddushin* 30b).

Education and Manual Labour.

- (177) To sacred Study 'tis most meet and right
Some worldly Occupation to unite :
The labour, which the twain demand, is well
Designed all thoughts of sinning to dispel.
All learning and all culture of the mind
When not with healthy manual work
combined,
Will sooner, or will later, prove all vain,
And Sin will quickly follow in their train.

(*Aboth* II. 2).

Agriculture.

- (178) The day will come when every hand
Will turn from trade to till the land.

(*Yebamoth* 63a).

Land.

- (179) A "Man" is not deserving of that name
If to some piece of Land he has no claim.

(*Yebamoth* 63a).

(180) קְפוּץ זִבִּין אֶרְעָא !

מִתּוֹן נָסִיב אֶתְתָּא !

(יִצְמוֹת ס"ג י')

(181) קָשִׁין מְזוֹנוֹתָיו שֶׁל-אָדָם

בְּקָרִיעֵת יַם-סוּף :

(פסחים קי"ח י')

(182) לֹא מְקוֹמוֹ שֶׁל-אָדָם מְכַבְּדוֹ •

אֶלָּא אָדָם מְכַבֵּד אֶת-מְקוֹמוֹ :

(תענית כ"ח א')

(183) אִם יֹאמֶר לָךְ אָדָם —

"יִגְעַתִּי וְלֹא מִצָּאתִי" — אֶל-תֹּאמֶן !

"לֹא יִגְעַתִּי וּמִצָּאתִי" — אֶל-תֹּאמֶן !

"יִגְעַתִּי וּמִצָּאתִי" — תֹּאמִין !

(מגילה ו' א')

Land and Marriage.

- (180) To buy some Land—run a mile !
To take a Wife—pause a while !

(*Yebamoth* 63a).

A Livelihood.

- (181) 'Tis as great a miraculous power
Which enables us food to obtain,
As the miracle wrought at that hour
When the Red Sea was riven in twain.

(*Pesachim* 118a).

Position.

- (182) Position gives not man respect and grace,—
But rather Man sheds lustre on his place.

(*Taanith* 210).

Perseverance.

- (183) Do not believe the man that says—
“I’ve toiled and nothing gained” ;
Nor him that says—“I have not toiled,
And yet I have obtained” ;
But if a man hath said—“I’ve won
The prize for which I’ve striven,”—
To him, indeed, and him alone,
Your credence may be given.

(*Megilia* 6b).

(184) אָנִי בְּרִיָּה וְחֵבְרִי בְּרִיָּה :

אָנִי מְלֹאכְתִּי בָּעִיר וְהוּא מְלֹאכְתּוֹ בַּשָּׂדֶה •
 אָנִי מְשָׁכִים לְמְלֹאכְתִּי וְהוּא מְשָׁכִים לְמְלֹאכְתּוֹ •
 כָּשֶׁם שֶׁהוּא אֵינוֹ מִתְגַּדֵּר בְּמְלֹאכְתִּי
 כֵּן אָנִי אֵינוֹ מִתְגַּדֵּר בְּמְלֹאכְתּוֹ •
 שָׁמָּה תֹאמַר — אָנִי מְרֻבָּה וְהוּא מְמַעִיט —
 שְׁנִינוּ — "אֶחָד הַמְרֻבָּה וְאֶחָד הַמְּמַעִיט
 וּבִלְבָד שֵׁיכּוֹן לְבוֹ לַשָּׁמַיִם" :
 (ברכות י"ז •)

(185) אֵיזֶהוּ גְבוּר ?

הַכּוֹבֵשׁ אֶת־יָצְרוֹ :

(אבות ד' א')

(186) מִה־יַּעֲבִיד אִיֶּנֶשׁ וַיְחַיָּה ?

יָמִית עֲצָמוֹ :

(תמיד ל"ג •)

(187) מִה־יַּעֲבִיד אִיֶּנֶשׁ וַיָּמוּת ?

יְחַיָּה אֶת־עֲצָמוֹ :

(תמיד ל"ג •)

The Student and the Farm Labourer.

- (184) A student says—"I am a Man,
 And a Man is my neighbour ;
 I in the town, he in the field,
 We daily toil and labour ;
 Each rises to perform the task
 Which Heaven did assign ;
 And I encroach not on his work,
 As he doth not on mine.
 I claim no merit—for, when more
 Or less a man has striven,
 It matters not, so long as he
 Directs his heart to Heaven."

*(Berachoth 17a).**True Heroism.*

- (185) Who should be deemed as Heroes true ?
 Their evil passions who subdue.

*(Aboth IV. 1).**Self-Control.*

- (186) What shall man do that live he may ?
 His selfish nature let him slay !

*(Tamid 32a).**Self-Indulgence.*

- (187) What shall man do that he may die ?
 Live, and his passions gratify !

(Tamid 32a).

(188) אוקיר לאסיא

עד דלא תצטרך ליה!

(ירוש' סנהד' מ"ד י')

(189) יפה שתיקה לחכמים

קל וחומר לטפשים:

(פסחים ז"ט י')

(190) אוי לי אם אומר!

אוי לי אם לא אומר!

(ב"ב פ"ט י')

(191) יהא הן שלך צדק

ולאו שלך צדק!

(ב"מ מ"ט י')

(192) כל-העולם בלו גזרעזע

בשעה שאמר הקדוש ברוך הוא בסיני —

"לא תשא את-שם יי אלהיך לשוא!"

(שבוט ל"ט י')

Prudence.

- (188) Let honour be to your physician paid
 Before you come to need his healing aid.
 (Jer. Sanhedrin 44a).
-

Silence.

- (189) If Silence is the best of rules
 For *wise* men,—how much more for Fools !
 (Pesachim 99a).
-

Speech or Silence.

- (190) Ah me, if I express my candid mind !
 Ah me, if I my tongue in silence bind !
 (Baba Bathra 89b).
-

Truth.

- (191) Righteous be thy “ Yea ! ”
 Righteous be thy “ Nay ! ”
 (Baba Metsia 49a).
-

Perjury.

- (192) The world was all convulsed with dread
 and pain
 When God exclaimed,—“ Take not My Name
 in vain ! ”
 (Shebuoth 39a).

(193) כָּל-עֲבֵרוֹת שְׁבִיתוֹרָה אִם יֵשׁ לוֹ זְכוּת
תוֹלִין לוֹ שְׁנַיִם וְשָׁלֹשׁ דּוֹרוֹת •
וְכֵאן נִפְרָעִין מִמֶּנּוּ לְאַלְתֵּר •
(שְׁבוּעוֹת ל"ט •)

(194) קוֹשֵׁטָא קָאִי •
שְׁקָרָא לָא קָאִי !
(שִׁבְתָּ ק"ד •)

(195) בֶּךָ עוֹנֵשׁוּ שֶׁל בְּרֵאִי —
שְׁאֵפִילוֹ אוֹמֵר אֶמֶת אֵין שׁוֹמְעִין לוֹ :
(סְנֵהד' פ"ט :))

(196) הַקְדֻשׁ בְּרוּךְ הוּא
לְבָא בְּעִי !
(סְנֵהד' ק"ו :)

(197) שְׁלֹשָׁה כְּתָרִים הֵן —
כְּתָר תּוֹרָה וְכְתָר כְּהֻנָּה וְכְתָר מַלְכוּת •
וְכְתָר שֵׁם טוֹב עוֹלָה עַל-גִּבִּיהֶן :
(אֲבוֹת ד' י"ז)

Perjury Punished.

- (193) All other punishments God may delay
 Until some ages shall have passed away,—
 The sin of Perjury's avenged straightway.
 (*Shebuoth 39a*).
-

Truth and Falsehood.

- (194) No Falsehood long can stay ;
 But Truth endures for aye.
 (*Shabbath 104*).
-

Liars.

- (195) This is the fine a Liar has to pay,—
 He's not believed when e'en the truth he'll say.
 (*Sanhedrin 89b*).
-

Sincerity.

- (196) 'Tis not your Knowledge God desires ;
 It is your *heart* that He requires.
 (*Sanhedrin 106b*).
-

A Good Name.

- (197) On mortal brows three crowns we see,—
 Of Knowledge, Priesthood, Majesty :
 Yet fairer far, in worth and fame,
 The diadem of a Good Name.
 (*Aboth IV. 17*).

(198) אֶל-תֵּאֱמַן בְּעֶצְמְךָ

עַד יוֹם מוֹתְךָ !

(אבות ב' ס')

(199) לֵאמֹר לְשׁוֹנְךָ לֹאמֵר — "אֵינִי יוֹדֵעַ !"

שָׂמָא תִּתְבַּרְהָ וְתֵאָחֲזוּ :

(ברכות ד' י')

(200) תַּפְשִׁית מְרַבָּה לֹא תַפְשִׁית •

תַּפְשִׁית מוּעָט תַּפְשִׁית !

(חגיגה י"ז י')

(201) בַּמָּקוֹם שֶׁאֵין אֲנָשִׁים

הַשְׁתַּדֵּל לִהְיוֹת אִישׁ !

(אבות ב' ו')

(202) לְעוֹלָם אֶל-יּוֹצֵא אָדָם

דְּבַר מְגוֹנָה מִפִּיו :

(פסחים ג' י')

Self-Assurance.

- (198) Upon yourself do not rely
Until the day when you shall die !

(*Aboth II. 5*).

"I Do Not Know."

- (199) Let your tongue accustomed grow
E'er to say—"I do not know!"—
Lest in error stating aught
You may stumble and be caught.

(*Berachoth 4a*).

Try Not Too Much.

- (200) Grasp too much, and you will grasp in vain !
Grasp a little, and you will obtain.

(*Chagiga 17a*).

Be a Man !

- (201) Where no men are in the van,
Strive yourself to be a man !

(*Aboth II. 6*).

Obscene Words.

- (202) Take heed that no unseemly word
Should ever from thy mouth be heard !

(*Pesachim 3a*).

(203) אָסוּר לוֹ לְאָדָם שְׂמִיעוֹם כָּלוּם

עַד שִׁיתֵּן מֵאֵכָל לְבִהְמָתוֹ :

(גיטין ס"ב *)

(204) הִרְחַק מִשְׁכַּן רָע •

וְאַל-תִּתְּחַבֵּר לְרָשָׁע •

וְאַל-תִּתְּיָאֵשׁ מִן-הַפְּרָעָנוֹת !

(אבות ח' ז')

(205) כָּל הַמַּדְבֵּק בְּעוֹבְרֵי עֲבֵרָה

אֶף-עַל-פִּי שְׁלֹא עָשָׂה בְּמַעֲשֵׂיהֶם

הָרִי זֶה מִקְבֵּל פְּרָעָנוֹת כִּיּוֹצֵא בָהֶן :

(אדר"ב ל' ג')

(206) כָּל הַמַּדְבֵּק בְּעוֹשֵׂי מִצְוָה

אֶף-עַל-פִּי שְׁלֹא עָשָׂה בְּמַעֲשֵׂיהֶם

הָרִי זֶה מִקְבֵּל שָׂכָר כִּיּוֹצֵא בָהֶן :

(טס)

Kindness to Animals.

- (203) A man must never taste his bread
Until his beast he first has fed.

(*Gittin* 62a).

Evil Neighbours.

- (204) Remove from evil neighbours far away,
And never join the Wicked where they stay,
And cease not to expect the evil day!

(*Aboth* I. 7).

Evil Associates.

- (205) He who associates with those
That are on sinning bent,
Although he may eschew their deeds,
Shares in their punishment.

(*Aboth of R. Nathan* XXX. 3).

Good Associates.

- (206) Associate with those that keep
The precepts of the Lord,
And though not sharing in their deeds
You'll share in their reward.

(*Aboth of R. Nathan* XXX. 3).

(207) בְּהָרִי הוּצָא

לְקִיָּא כִּרְבָּא :

(ב"ק נ"ב י')

(208) לֹא לְחֶנֶם הֶלֶךְ זִרְזִיר אֶצֶל עוֹרֵב

אֶלָּא מִפְּנֵי שֶׁהוּא מִינוּ :

(ב"ק נ"ב י')

(209) מְטִיל וְאֵזִיל דִּקְלָא בִישָׁא

גַּבִּי קִינָא דְשִׁרְכֵי :

(ב"ק נ"ב י')

(210) אֶפִּילוּ חֶרֶב חֲדָה

מוֹנַחַת עַל-צִוְאָרוֹ שֶׁל-אָדָם

אֶל-יִמְנַע עֲצָמוֹ מִן-הֶרְחָמִים :

(ברכות י' י')

(211) לְעוֹלָם יִהְיֶה אָדָם רָגִיל לֹאמֹר—

”כָּל-דֹּעֵבִיד רַחֲמָנָא לְטַב עֲבִיד!”

(ברכות ס' י')

Evil Companions.

- (207) Together with the useless thorn
The useful plant is plucked and torn.

(*Baba Kama* 92a).

Birds of a Feather.

- (208) 'Twas fit that the cuckoo the raven should
find,
'Twas fit—for the raven belongs to his kind.

(*Baba Kama* 92b).

Like Dwells with Like.

- (209) A worthless palm will choose the ground
And grow where fruitless trees abound.

(*Baba Kama* 92b).

Hope.

- (210) Though o'er your neck a sword hang sharp
and bare,
Of Mercy even then do not despair!

(*Berachoth* 10a).

All for the Best.

- (211) A man should say, howe'er distress'd,—
“All God hath done is for the best!”

(*Berachoth* 60b).

(212) חַיֵּב אָדָם לְבָרֵךְ עַל-הָרָעָה

בְּשֵׁם שְׁמֵי בָרֵךְ עַל-הַטּוֹבָה :

(ברכות ל"ג י')

(213) לִיבְעִי אֵינֶשׁ רַחֲמֵי

אֶפִּילוּ עַד-זִיבוּלָא בְּתַרִּיתָא שְׁלָמָא !

(ברכות ס' י')

(214) כָּל-הַנֶּהֱנָה מִן-הָעוֹלָם הִזָּה בְּלֹא בִרְכָה

כְּאִלוּ נֶהֱנָה מִקִּדְשֵׁי שָׁמַיִם :

(ברכות ל"ה י')

(215) גִּנְבָא אַפּוּם מִחֲתָרְתָּא

רַחֲמָנָא קָרִיא :

(ברכות ס"ג י')

Resignation.

- (212) A man must thank the Lord, in pious mood,
For all the Ill as well as all the Good !

(*Berachoth* 33*b*).

Pray to the Last.

- (213) A man should pray that him may Mercy save
Till the last earth is thrown upon his grave.

(*Berachoth* 8*a*).

Praise to God.

- (214) Who praiseth not the name of Heav'n
For any gift which God hath giv'n,
If by its use he benefits,
An act of Sacrilege commits.

(*Berachoth* 35*a*).

Abuse of Prayer.

- (215) The meanest thief, about to steal,
For Heaven's help will oft appeal.

(*Berachoth* 63*a*).

(216) הַמִּתְפַּלֵּל צָרִיךְ שִׁיתֵּן עֵינָיו לְמַטָּה
וּלְבֹו לְמַעְלָה :
(יִצְמוּת ק"ה :)

(217) כָּל-מִי-שֵׁישׁ לוֹ פֶּת בְּסֻלּוֹ
וְאוֹמֵר — "מָה-אוֹכֵל לְמַחֵר ?"
אֵינוֹ אֶלָּא מְקַטְנֵי אַמָּנָה :
(סוּטָה מ"ח :)

(218) יְהִי רָצוֹן שְׁיִהְיֶה מוֹרָא שָׁמַיִם עֲלֵיכֶם
בְּמוֹרָא בִּשְׁר וָדָם !
(בְּרָכוֹת כ"ח :)

(219) כָּל-אָדָם שֵׁישׁ בּוֹ תוֹרָה
וְאֵין בּוֹ יִרְאֵת שָׁמַיִם
דּוֹמָה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מִפְּתִחוֹת הַפְּנִמִּיּוֹת
וּמִפְּתִחוֹת הַחִיצוֹנִיּוֹת לֹא מָסְרוּ לוֹ :
(שַׁבָּת ל"א .)

How to Pray.

- (216) He who with devotion prays
 Downwards should direct his gaze,
 And his heart to Heaven raise!

(*Yebamoth* 105b).

Faith in Providence.

- (217) Who hath within his basket bread,
 And yet, all anxious, questions whence
 To-morrow too he shall be fed,—
 Hath little Faith in Providence.

(*Sotah* 48b).

Fear God.

- (218) Would that to fear your God you persevere
 As men are wont their Fellow-men to fear!

(*Berachoth* 28b).

The Fear of Heaven.

- (219) Who Knowledge hath, but not the Fear of
 Heav'n,
 Is like a treasurer to whom are giv'n
 The keys that will unlock the inner stores,
 Without the keys that ope the outer doors.

(*Shabbath* 31a).

(220) עֲשֵׂה רְצוֹנוֹ

• בְּרִצּוֹנְךָ

בְּדִי שִׁיעֲשֵׂה רְצוֹנְךָ

בְּרִצּוֹנוֹ!

(אבות ב' ד')

(221) בִּטְל רְצוֹנְךָ

• מִפְּנֵי רְצוֹנוֹ

בְּדִי שִׁיבִטֵּל

רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנְךָ!

(אבות ב' ד')

(222) אֶל־תְּהִיוּ כֹּעֲבָדִים הַמְשִׁמְשִׁים אֶת־הָרֹב

עַל־מִנַּת לְקַבֵּל פָּרָם!

אֲלֹא הָיוּ כֹּעֲבָדִים הַמְשִׁמְשִׁים אֶת־הָרֹב

שֶׁלֹּא עַל־מִנַּת לְקַבֵּל פָּרָם!

(אבות ח' ג')

(223) כָּל שֹׁמְעֵשׂוֹ מְרַבִּים מִחֲכָמָתוֹ

• חֲכָמָתוֹ מִתְקַיֶּמֶת

וְכָל שֹׁחֲכָמָתוֹ מְרַבָּה מִמְּעֵשׂוֹ

אֵין חֲכָמָתוֹ מִתְקַיֶּמֶת :

(אבות ג' י"ב)

Do God's Will.

- (220) Perform His Will divine
As if that Will were thine,
That He may thine fulfil
As if it were His Will !

(*Aboth II. 4*).

Resign thy Will.

- (221) Do thou thy Will resign
Before His Will divine,
That He may set aside
Another's Will for thine !

(*Aboth II. 4*).

How to Serve God.

- (222) Be not as servants who obey
And serve their master but for pay,
But be like those that serve their lord
Without expecting a reward !

(*Aboth I. 3*).

Good Actions and Wisdom.

- (223) Whose wisdom is surpassed by Deeds,
His wisdom shall remain ;
Whose wisdom his good acts exceeds,
His wisdom is all vain.

(*Aboth III. 15*).

(224) הַעֲשֵׂה מִצְוָה אַחַת
 קוֹנֶה לוֹ פְּרָקְלִיט אֶחָד :
 וְהַעֲוֵר עֲבָרָה אַחַת
 קוֹנֶה לוֹ קַטְגֹּר אֶחָד :

(אבות ד' י"ג)

(225) כָּל-מַעֲשִׂיךָ
 יִהְיוּ לְשֵׁם שָׁמַיִם !

(אבות ב' י"ז)

(226) תִּכְלִית חֲכָמָה
 תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים :

(ברכות י"ז ')

(227) תִּלְמוּד גָּדוֹל
 שֶׁתִּלְמוּד מֵבִיא לַיָּד מַעֲשֵׂה :

(קידושין מ' :)

Actions, Good and Evil.

- (224) Every good and noble action
Is for us an Advocate ;
But by each of our transgressions
An Accuser we create.

(*Aboth IV. 13*).

Act in the Name of Heaven.

- (225) Whatever acts you undertake,
Perform them all for *Heaven's* sake !

(*Aboth II. 17*).

The Aim of Wisdom.

- (226) 'Tis Wisdom's aim that, day and night,
We mend our ways and do the Right.

(*Berachoth 17a*).

Action the End of Study.

- (227) Study 's so far greater than good deeds,
Since to noble actions Study leads.

(*Kiddushin 40b*).

(228) הָיוּ רֵץ לְמִצְוָה קֵלָה

וְבוֹרַח מִן־הָעֲבֵרָה!

שֶׁמִּצְוָה גּוֹרֶרֶת מִצְוָה

וְעֵבֶרָה גּוֹרֶרֶת עֲבֵרָה •

שֶׁשֶׁכֶּר מִצְוָה מִצְוָה

וְשֶׁכֶּר עֲבֵרָה עֲבֵרָה :

(אבות ד' ב')

(229) "הַמוֹשְׁלִים" — אֵלּוּ הַמוֹשְׁלִים בִּיצְרָם •

"בּוֹאוֹ חֶשְׁבוֹן" —

בּוֹאוֹ וְנִחְשׁוֹב חֶשְׁבוֹנוֹ שֶׁל־עוֹלָם —

הַפֶּסֶד מִצְוָה כְּנֶגֶד שֶׁכָּרָה

וְשֶׁכֶּר עֲבֵרָה כְּנֶגֶד הַפֶּסֶדָּה •

"תִּבְנֶה וְתִכּוֹנֵן" — אִם אַתָּה עוֹשֶׂה בֵּן

תִּבְנֶה בְּעוֹלָם הַזֶּה וְתִכּוֹנֵן לְעוֹלָם הַבָּא :

(ב"ב ע"ח :)

(230) יֵשׁ נָאָה דוֹרֵשׁ וְנָאָה מְקַיֵּם •

נָאָה מְקַיֵּם וְאֵין נָאָה דוֹרֵשׁ •

וְאַתָּה נָאָה דוֹרֵשׁ וְאֵין נָאָה מְקַיֵּם :

(יבמות ס"ג :)

One Act the Reward of Another.

(228) To do a precept, e'en the slightest, run !
 And from transgression flee,—the smallest
 shun !

For one good act doth to another lead,
 And one ill-deed draws in its train ill-deed.
 Good action by good action in succession
 Is recompensed,—transgression by trans-
 gression.

(*Aboth IV. 2*).

Actions, their Profit and Loss.

(229) They are the “Rulers” brave and true—
 Their evil passions who subdue ;
 They are the “Calculators” great—
 All Life's accounts who calculate,—
 Comparing all the loss and gain
 Which every Action doth contain.
 Thus act, and you'll “established” be
 Through life and all Eternity !

(*Baba Bathra 78b*).

Preaching and Practice.

(230) Some preach well and act right,—gladly ;
 Some act right, though preaching badly ;
 You're exacting in your preaching,
 But not acting as you're teaching.

(*Yebamoth 63b*).

(231) מַעֲשֵׂיךָ יִקְרְבוּךָ •

וּמַעֲשֵׂיךָ יִרְחֲקוּךָ !

(עדיות ה' ז')

(232) מַחֲשָׁבָה טוֹבָה

הַקְדוֹשׁ בְּרוּךְ הוּא מְצַרְפָּה לְמַעֲשֵׂה •

מַחֲשָׁבָה רָעָה

אֵין הַקְדוֹשׁ בְּרוּךְ הוּא מְצַרְפָּה לְמַעֲשֵׂה :

(קידושין מ' •)

(233) גָּדוֹל הַמַּעֲשֵׂה

יֹתֵר מִן-הָעוֹשֶׂה :

(ב"ב ט' •)

(234) כָּל-הַמִּזְכָּה אֶת-הַרְבִּים

אֵין חֲטָא בָּא עַל-יָדוֹ •

וְכָל-הַמַּחֲטִיא אֶת-הַרְבִּים

אֵין-מִסְפִּיקִים בְּיָדוֹ לַעֲשׂוֹת תְּשׁוּבָה :

(אבות ה' כ"א)

(235) כָּל-הָעוֹשֶׂה מִצְוָה אַחַת בְּעוֹלָם הִזָּה

מִקְדָּמְתוֹ וְהוֹלֶכֶת לִפְנֵיו לְעוֹלָם הַבָּא :

(סוטה ג' :)

The Best Testimonials.

- (231) Thine Acts may thee commend ;
Thine Acts may men offend.

(*Edyoth V. 7*).

Intentions.

- (232) A good intent God deems a good deed done ;
An ill intent is not an act begun.

(*Kiddushin 40a*).

Inducing Others to do Good.

- (233) Who makes another do a noble deed,
His action doth his neighbour's act exceed.

(*Baba Bathra 9a*).

Leading Men to Good or Evil.

- (234) Who draws the multitude
To Virtue and to Good—
Through him shall none by sinful acts offend ;
But he who tries to win
The multitude to Sin
Shall never have the pow'r the wrong to mend.

(*Aboth V. 21*).

A Good Deed.

- (235) A noble action, done on earth,
The Doer shall precede,
And to the future world of bliss
It shall the Doer lead.

(*Sotah 3b*).

(236) בְּשַׁעַת פְּטִירָתוֹ שֶׁל-אָדָם

אֵין מְלִוִּין לוֹ לְאָדָם

לֹא כֶסֶף וְלֹא זָהָב

וְלֹא אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת

אֶלָּא תוֹרָה וּמַעֲשִׂים טוֹבִים בְּלִבָּר :

(אבות ו' ט')

(237) פְּעָמִים שֶׁהַגִּשְׁמִים יוֹרְדִים בְּזָכוֹת אָדָם אֶחָד

בְּזָכוֹת יַעֲשֶׂב אֶחָד בְּזָכוֹת שָׂדֶה אֶחָד :

(ירוש' תענית ד')

(238) אִי לֹאוֹ דִּדְלָאִי לָךְ חֶסֶפָא

מִי הָיִית מְשַׁכַּחַת מְרַגְלִיתָא תוֹתִיָּה ?

(יבמות ז"ב :)

(239) בְּשִׁלְשָׁה דְּבָרִים אָדָם נִכָּר—

בְּכוֹסוֹ בְּכִיסוֹ וּבְכַעְסוֹ :

(עירובין ס"ה :)

Good Deeds and Knowledge.

- (236) A man departing from this world
Departeth not alone ;
Not gold and silver follow him,
Nor pearls, nor precious stone ;
Good deeds and knowledge go with him—
For ever all his own.
- (*Aboth VI. 9*).
-

Individual Merit.

- (237) The clouds in the sky will their rain-drops
oft yield
For the sake of one man and one grass and
one field.
- (*Jer. Taanith 4*).
-

Honour to Whom it is Due.

- (238) Had I the sherd not lifted from the ground,
Would you the precious pearl beneath have
found ?
- (*Yebamoth 92b*).
-

Character.

- (239) By these three things a man we gauge,—
His Cup, his Purse, and by his Rage.
- (*Erubin 65b*).

(240) אָסא דָּקאִי בִּינִי חֲלָפִי —

אָסא שְׁמִיה וְאָסא קְרוֹ לִיה :

(סנהד' מ"ד .)

(241) עַל-עֲמוּד אֶחָד עוֹמֶדֶת —

וְצִדִּיק שְׁמוֹ :

(חגיגה י"ב :)

(242) אֶפִּילוּ בְּשָׁבִיל צִדִּיק אֶחָד

עוֹלָם מִתְקִים :

(יומא ל"ח :)

(243) שְׁקוּלָה נִשְׁמָה שֶׁל-צִדִּיק אֶחָד

בְּנֶגֶד כָּל-הָעוֹלָם כָּלוּ :

(סנהד' ק"ג :)

(244) כָּל-הָעוֹלָם כָּלוּ

לֹא נִבְרָא אֱלֹא בְּשָׁבִיל זֶה :

(ברכות ו' :)

A Good Man is Good Everywhere.

- (240) A Myrtle, which among the thorns doth grow,
Is still a Myrtle, and all call it so.

(*Sanhedrin* 44b).

The Pillar of the World.

- (241) Upon one pillar all the world doth rest,—
Upon a "Righteous Man,"—for ever blest.

(*Chagiga* 12b).

One Good Man saves the World.

- (242) If e'en but one Good Man remains,
God for his sake the world sustains.

(*Yoma* 38b).

The Worth of a Noble Soul.

- (243) The soul of one Good Man is worth
As much as all that is on earth.

(*Sanhedrin* 103b).

A God-fearing Man.

- (244) Accomplished was Creation's plan
Because of one God-fearing man.

(*Berachoth* 6b).

(245) שְׁקוּל זֶה

כְּנֶגֶד כָּל-הָעוֹלָם כָּלוּ :

(זרכות ו' :)

* * *

(246) כָּל-הָעוֹלָם כָּלוּ

לֹא נִבְרָא אֱלֹא לְצוֹת לְזֶה :

(זרכות ו' :)

(247) אֵלֹו צְדִיקִים —

שֶׁבְּמִיתָתָן נִקְרְאוּ חַיִּים :

(זרכות י"ח ' :)

(248) גְּדוֹלִים מַעֲשֵׂי צְדִיקִים

יֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ :

(כתובות ה' ' :)

(249) עֲתִידִים צְדִיקִים שֶׁנִּקְרְאוּ

עַל-שֵׁמוֹ שֶׁל-הַקָּדוֹשׁ בְּרוּךְ הוּא :

(ב"ב ע"ה :)

A God-fearing Man.

- (245) Even one God-fearing Soul
In the world is worth—the Whole.

(*Berachoth* 6b).

* * *

- (246) God intended all Creation
For a good man's ministration.

(*Berachoth* 6b).

Good Men Live for Ever.

- (247) All righteous men are truly said
To be alive e'en when they're dead.

(*Berachoth* 18a).

The Deeds of the Righteous.

- (248) The Deeds of the Righteous, done nobly
and well,

The formation of earth and of heaven excel.

(*Kethuboth* 5a).

The Name of the Righteous.

- (249) The Righteous shall enjoy the highest fame—
They shall be called by Heaven's Holy
Name.

(*Baba Bathra* 75b).

(250) הַקְדוּשׁ בְּרוּךְ הוּא מְדַקְדֵּק עִם-סִבִּיבֵיו
בְּחוּט הַשְּׁעָרָה :

(יִצְמוּת קכ"א :)

(251) מוֹטֵב לִי לְהִקָּרָא שׁוֹטֵה כָּל-יָמֵי
וְלֹא לַעֲשׂוֹת שָׁעָה אַחַת רָשָׁע לִפְנֵי הַמָּקוֹם :
(עֲדוּת ה' ו')

(252) גְּדוּלִים צְדִיקִים בְּמִיתָתָם
יֹתֵר מִבְּחֵייהֶם !

(מולין ז' :)

(253) אֵין עוֹשִׂים נַפְשׁוֹת לְצְדִיקִים •
דְּבָרֵיהֶם הֵן הֵן זְכוּנָם :
(שְׁקִלִים ז' •)

(254) צְדִיק אֲבָד לְדוּרוֹ אֲבָד •
מִשָּׁל לְאָדָם שֶׁאֲבָדָה לוֹ מִרְגְּלִית •
כָּל-מָקוֹם שֶׁהָיָא מִרְגְּלִית שְׂמָה—
וְהָיָא לֹא אֲבָדָה אֶלָּא לְבַעֲלָהּ :

(מגילה ט"ו •)

God and the Righteous.

- (250) With the righteous, God deals with severity
rare,
Particular e'en to the breadth of a hair.

(*Yebamoth* 121*b*).

The Name of "Fool."

- (251) I'd rather have throughout my days
The name of "Fool" unto me given,
Than walk one hour in evil ways
Before the seeing eye of Heaven.

(*Edyoth* V. 6).

The Greatness of Good Men.

- (252) Good men are greater after death
Than when sustained by living breath.

(*Chulin* 7*b*).

Memorial Statues.

- (253) A Good Man no memorial statue needs,—
He's best remembered by his words and
deeds.

(*Shekalim* 7).

Death of a Good Man.

- (254) A Good Man lost unto his age is lost ;
If one has lost a pearl of precious cost,
The pearl remains a pearl, where'er it be,—
But oh ! the owner's loss none feels but he.

(*Megilla* 15*a*).

(255) אֲרָאֵלִים וּמְצוּקִים

אָחִזוּ בְּאֶרֶן הַקֶּדֶשׁ •

נָצְחוּ אֲרָאֵלִים אֶת-הַמְּצוּקִים

וְנִשְׁבְּהוּ אֶרֶן הַקֶּדֶשׁ :

(כתיבות ק"ד •)

(256) אוֹתוֹ הַיּוֹם שֶׁנִּפְטַר אַבְרָהָם אָבִינוּ מִן-הָעוֹלָם

עָמְדוּ כָּל-גְּדוֹלֵי אוֹמוֹת הָעוֹלָם בְּשׂוֹרָה וְאָמְרוּ—

” אוֹי לוֹ לָעוֹלָם שֶׁאֲבַד מִנְהִיגוֹ !

וְאוֹי לָהּ לִפְנֵיהָ שֶׁאֲבָדָה קְבֵרְגִיטָה ! ”

(ג"ז ג"א •)

(257) אִם בְּאֶרְזֵים נִפְלָה שְׁלֵהֶבֶת

מֶה-יַעֲשֶׂה אִיזוּבִי קִיר ?

לְוִיתָן בְּחֻפָּה הָעֵלָה

מֶה-יַעֲשֶׂה דְגִי הָרֶקֶק ?

בְּנַחַל שׁוּטָף נִפְלָה חֲפָה

מֶה-יַעֲשֶׂה מִי-גְבִים ?

(מו"ק כ"ה :)

Death of a Good Man.

- (255) The Pious on earth and the Angels of heaven
Did their hands on the Holy Ark lay ;
Prevailed have the Angels o'er those that had
striven,
And the Ark hath been taken away.

(*Kethuboth* 104a).

Death of Abraham.

- (256) The day when Abraham our Father died,
The great men of the age all rose and cried :—
“ Alas, the world has lost its guide and head !
Woe to the ship whose Pilot now is dead ! ”

(*Baba Bathra* 91a).

Elegy on a Great Man.

- (257) If among the mighty cedars
Tongues of flame and fire did fall,—
What shall do the tender hyssops
That are growing on the wall ?
If a net or if an angle
Did Leviathan draw out,—
What shall do the tiny fishes
Gliding in the ponds about ?
If into the sweeping river
There did fall a fishing hook,—
What shall do the tranquil waters
Of the lakelet or the brook ?

(*Moed Katan* 25b).

(258) אֱלֹהֵי רָשָׁעִים—

שְׁבַת־יֵהֱם קְרוּיִם מֵתִים :

(זרכות י"ח .)

(259) צְדִיקִים אֹמְרִים מַעַט

וְעוֹשִׂים הַרְבֵּה .

רָשָׁעִים אֹמְרִים הַרְבֵּה

וְאִפִּילוֹ מַעַט אֵינָם עוֹשִׂים :

(ז"מ פ"ז .)

(260) רָשָׁעִים אִפִּילוֹ עַל-פֶּתַח שַׁלְגֵיהֶנָּם

אֵינָם חוֹזְרִים בַּתְּשׁוּבָה :

(עירובין י"ט .)

(261) אַרְבַּע פְּתוֹת אֵין מְקַבְּלוֹת פָּנֵי שְׂבִינָה—

פֶּת לְצִים .

פֶּת שְׁקָרָנִים .

פֶּת חֲנָפִים .

פֶּת מִסְפְּרֵי לָשׁוֹן הָרַע :

(סנהד' ק"ג .)

(262) כָּל-הַגָּדוֹל . מַחְבְּרוֹ

יֵצְרוֹ גָּדוֹל הַיָּמֵנוּ

(סוכה נ"ב .)

Bad Men.

- (258) E'en while they live bad men are said
To be, in sooth, already dead.
(*Berachoth* 18a).
-

Promises.

- (259) Good people, though promising little before,
Do all that they promise and even much more;
But bad men the words of their promise
recall,—
Though promising much they do nothing at
all.
(*Baba Metsia* 87a).
-

The Wicked.

- (260) The wicked even at Hell's gate
Return not from their sinful state.
(*Erubin* 19a).
-

Who shall not see God.

- (261) God into his Holy Presence
These four classes ne'er admits,—
Those comprising Scoffers, Liars,
Slanderers and Hypocrites.
(*Sanhedrin* 103a).
-

Evil Passions.

- (262) The man that's greater than his brother
Has greater passions than the other.
(*Succah* 52a).

(263) אֹי לִי מִיִּצְרִי !

אֹי לִי מִיִּצְרִי !

(צרכות ס"א *)

(264) יִצְרוּ שֶׁר-אָדָם מִתְנַבֵּר עָלָיו בְּכָל-יוֹם

וּמִבְקֵשׁ לְהַמִּיתוֹ •

וְאַלְמָלָה הַקָּדוֹשׁ בָּרוּךְ הוּא שְׁעוֹזֵר לוֹ

אֵינוֹ יָכוֹל לוֹ :

(סוכה נ"ב :)

(265) יִצַּר הָרַע בַּתְּחִלָּה דוֹמָה לְחוֹט שֶׁל-בּוֹכֵיָא •

וּבְסוֹף דוֹמָה לַעֲבוֹתוֹת הָעֲגָלָה :

(סוכה נ"ב *)

(266) בַּתְּחִלָּה קָרְאוּ—"הֶלֶךְ" •

וּבְסוֹף קָרְאוּ—"אוֹרֵחַ" •

וּבְסוֹף קָרְאוּ—"אִישׁ" :

(סוכה נ"ב :)

God and Man's Passions.

- (263) Ah me, my heavenly Sire !
Ah me, my sinful Desire !

(*Berachoth* 61a).

Saved by Divine Grace.

- (264) Man's evil Passions gather strength each day ;
He is the victim whom they seek to slay ;
Without God's help he would become their
prey.

(*Succah* 52b).

Man's Passions Grow Stronger.

- (265) At first man's Passion's like a cobweb's
thread,
At last becomes like thickest rope instead.

(*Succah* 52a).

The Progress of our Passions.

- (266) First our Passions are like " Trav'lers "
Who but briefly with us stay ;
Then like " Guests " upon a visit,
Dwelling with us many a day ;
And at last become our " Masters,"
Keeping us beneath their sway.

(*Succah* 52a).

(267) אֵיזְהוּ אֵל זֶר שֵׁשׁ בְּגוּפוֹ שֶׁל-אָדָם?

הוּי אומֵר זֶה יֵצֵר הָרַע :

(שנת ק"ה :)

(268) בְּנֵי בְרָאֲתִי יֵצֵר הָרַע

וּבְרָאֲתִי לוֹ תוֹרָה תִּבְלִין •

וְאַם אַתֶּם עוֹסְקִים בַּתוֹרָה

אֵין אַתֶּם נִמְסָרִים בִּידוֹ :

(קידושין ל' :)

(269) יוֹרֵד וּמֵתָעָה •

וְעוֹלָה וּמֵרְגִיז •

נוֹטֵל רְשׁוֹת

וְנוֹטֵל נִשְׁמָה :

(ב"ב ט"ז :)

(270) לֶבָא וְעֵינָא

תַּרְיִן סְרַסְרֵי דְחֻטָּא :

(ירוש' ברכות ג' :)

(271) כָּל שִׁירְאֵת חָטְאוֹ קוֹדֶמֶת לְחֻכָּמָתוֹ

חֻכָּמָתוֹ מֵתִקְיָמָת :

וְכָל שֶׁחֻכָּמָתוֹ קוֹדֶמֶת לִירְאֵת חָטְאוֹ

אֵין חֻכָּמָתוֹ מֵתִקְיָמָת :

(אבות ג' י"א)

The Idols within a Man.

(267) What Idols hath man's heart within ?

His Passions tempting him to sin.

(*Shabbath* 105*b*).

The Torah and the Passions.

(268) 'Twas I, my children, did create your Passion ;

An Antidote—the Torah I did fashion ;

And, labouring in the Torah every hour,

You shall not fall into your Tempter's power.

(*Kiddushin* 30*b*).

Satan.

(269) Satan on earth leads men astray,

And then accuses them in heaven,—

And when to him permission's given,

He takes their mortal life away.

(*Baba Bathra* 16*a*).

The Agents of Sin.

(270) The human Eye and Heart within

Are two Commissioners of Sin.

(*Jer. Berachoth* 3*b*).

Fear of Sin.

(271) When Fear of Sin man's wisdom doth precede,

His wisdom shall endure ;

But when his wisdom is the first to lead,

His wisdom is not sure.

(*Aboth* III. 11).

(272) הַסֵּתֶפֶל בְּשִׁלְשָׁה דְּבָרִים
 וְאֵין אֶתָּה בָּא לְיָדִי עֲבֶרָה —
 דַּע מֵאֵין בָּאתָ •
 וּלְאֵן אֶתָּה הוֹלֵךְ •
 וּלְפָנַי מִי אֶתָּה עֲתִיד לִתֵּן דִּין וְחֶשְׁבוֹן!
 (אבות ג' א')

* * *

(273) הַסֵּתֶפֶל בְּשִׁלְשָׁה דְּבָרִים
 וְאֵין אֶתָּה בָּא לְיָדִי עֲבֶרָה —
 דַּע מֵה־לְמַעַלָּה מִמֶּךָ!
 עֵין רוּאָה וְאוֹזֵן שׁוֹמֵעַת
 וְכָל־מַעֲשֵׂיךָ בְּסֵפֶר נִכְתָּבִים:
 (אבות ב' א')

(274) הִרְהוּרִי עֲבֶרָה
 קָשׁוּ מֵעֲבֶרָה:

(יומא כ"ט.)

(275) אֵין אָדָם עוֹבֵר עֲבֶרָה
 אֶלָּא אִם־כֵּן נִכְנָם בּוֹ רוּחַ שְׁמוֹת:
 (סוטה ג'.)

How to Escape Sin.

- (272) Upon three things reflect within,
And you'll not fall a prey to Sin !
Think whence you come, and whither go,
And in Whose presence you must show
A true account of Life below !

(*Aboth III. 1*).

* * *

- (273) O ponder well upon three things alway,
And then you shall not fall to Sin a prey !
Reflect ! above you there's an Eye to look,
And there's an Ear that heareth all you say,
And all your acts are written in a Book !

(*Aboth II. 1*).

Evil Thoughts.

- (274) Man's evil thoughts within
Are worse than actual sin.

(*Yoma 29a*).

Sin is Insanity.

- (275) No man commits a sin, you'll find,
If madness enters not his mind.

(*Sotah 3a*).

(276) עֵבֶרָה מְטַמְּטֶמֶת

לְבוּ שֶׁל-אָדָם :

(יומא ל"ט •)

(277) אֵין אָדָם חוּטֵא

וְלֹא לוֹ :

(שבועות מ"ג :)

(278) אָדָם עוֹבֵר עֵבֶרָה בִּפְתָר

וְהִקְדוּשׁ בְּרוּךְ הוּא מַכְרִיז עָלָיו בְּגָלוּי :

(סוטה ג' •)

(279) כִּיּוֹן דִּיתְמוּ חֲטָאִים

וְרִשְׁעִים עוֹד אֵינָם :

(ברכות י' •)

(280) אֵין מִיתָה בְּלֹא חֲטָא

וְאֵין יְסוּרִים בְּלֹא עֲוֹן :

(שבת כ"ה •)

(281) כִּיּוֹן שֶׁעָבַר אָדָם עֵבֶרָה וְשָׁנָה בָּהּ

דִּתְרָה לוֹ :

(מו"ק כ"ז :)

The Power of Sin.

- (276) The baneful power of Sin
Benumbs the heart within.

(*Yoma* 39a).

Man Sins for Himself.

- (277) No man will e'er a sin commit
Unless he gains some benefit.

(*Shebuoth* 42b).

Secret Sins.

- (278) The secret sinner shall be put to shame,
For God will openly his sin proclaim.

(*Sotah* 3a).

Sin and Sinners.

- (279) Let but the reign of Sin be o'er,
And those who sin would sin no more !

(*Berachoth* 10a).

Death and Suffering.

- (280) There are no pangs except what Sin will
bring,—
Without it there's no Death nor Suffering.

(*Shabbath* 55a).

Force of Habit.

- (281) Who twice commits a wrong
Esteems it right ere long.

(*Moed Katan* 27b).

(282) כִּיּוֹן שִׁינְאוֹ רַב שְׁנוֹתָיו שֶׁל־אָדָם וְלֹא חָטָא

שׁוּב אֵינוֹ חוֹטָא :

(יומא ל"ח :)

(283) כָּל־אָדָם שֶׁיֵּשׁ לוֹ עֲזוֹת פָּנִים

סוֹף נִכְשֵׁל בַּעֲבָרָה :

(תענית ז' :)

(284) כָּל־אָדָם הַמֵּתִיבֵשׁ

לֹא בִמְהֵרָה הוּא חוֹטָא :

(כדריס כ' :)

(285) הָאוֹמֵר "אֶחָטָא וְאָשׁוּב אֶחָטָא וְאָשׁוּב"—

אֵין מִסְפִּיקִין בִּידּוֹ לַעֲשׂוֹת תְּשׁוּבָה :

(יומא פ"ה :)

(286) אֲשֶׁרִי מִי שֶׁעוֹשֵׁד תְּשׁוּבָה

בְּשֶׁהוּא אִישׁ

(ע"ז י"ט :)

Habit Proof against Sin.

- (282) When once the greater part of life is o'er,
He will not sin who hath not sinned before.
(*Yoma* 38b).
-

Shamelessness.

- (283) Who feels no sense of shame at all,
Through sin shall stumble and shall fall.
(*Taanith* 7b).
-

Self-Reverence.

- (284) That man will not so quickly sin
Who feels a sense of shame within.
(*Ne'edarim* 20a).
-

Sinning and Repenting.

- (285) Who thinks, as often as he strays,
Of turning from his evil ways,
Will go on sinning to the end,
Without the pow'r his ways to mend.
(*Yoma* 85b).
-

Repent while Strong.

- (286) How happy is that man, and ah, how blest,
Who mends his ways while still of strength
possess'd!
(*Aboda Zara* 19a).

(287) שׁוּב יוֹם אַחֵר

לִפְנֵי מִיתָתְךָ !

(אבות ב' ט"ו)

(288) מָקוֹם שֶׁבַעֲלִי תִשׁוּבָה עוֹמְדִים

צְדִיקִים גְּמוּרִים אֵינָם עוֹמְדִים :

(ברכות ל"ד :)

(289) תִּשׁוּבָה וּמַעֲשִׂים טוֹבִים

בְּתָרִים בְּפָנֶי הַפְּרָעוֹת :

(אבות ד' י"ג)

(290) הַמְּבִיא גִּזְלוֹ

עַד שֶׁלֹּא הֵבִיא אֶשְׁמוֹ

יָצָא •

הֵבִיא אֶשְׁמוֹ

עַד שֶׁלֹּא הֵבִיא גִּזְלוֹ—

לֹא יָצָא :

(ב"ק ק"י •)

(291) עֲבֵרוֹת שֶׁבֵּין אָדָם לַמָּהוּם

יוֹם הַכְּפוּרִים מְכַפֵּר :

עֲבֵרוֹת שֶׁבֵּין אָדָם לַחֲבֵרוֹ

אֵין יוֹם הַכְּפוּרִים מְכַפֵּר עַד-שִׁירְצָה אֶת-חֲבֵרוֹ :

(יומא פ"ה :)

Repent in Time.

- (287) Repent and turn to God on high
The day before you're doomed to die !
(*Aboth II. 15*).
-

The Penitent.

- (288) Where stays the true repentant band,
The wholly Righteous cannot stand.
(*Berachoth 34b*).
-

A Shield against Punishment.

- (289) Who do good deeds and of ill deeds repent,
Receive a shield to ward off punishment.
(*Aboth IV. 13*).
-

No Atonement without Reparation.

- (290) He who restores the robb'd or stolen things
Before his trespass-sacrifice he brings,
Emerges from his guilty sphere ;
Who brings a sacrifice for expiation
Before he makes the needful restoration—
He cannot from his sin be clear !
(*Baba Kama 110a*).
-

Day of Atonement.

- (291) The sins which erring man commits 'gainst
Heaven
Are on the Day of Pardon all forgiven ;
But he's not pardoned who has wronged another
Until he fully reconciles his brother.
(*Yoma 85b*).

(292) יָפָה שָׁעָה אַחַת בְּתִשְׁבָּה וּמַעֲשִׂים טוֹבִים
בְּעוֹלָם הַזֶּה

מִכָּל-חַיֵּי הָעוֹלָם הַבָּא •
וְיָפָה שָׁעָה אַחַת שְׁלִקוּרַת רוּחַ בְּעוֹלָם הַבָּא
מִכָּל-חַיֵּי הָעוֹלָם הַזֶּה :

(אבות ד' כ"ג)

(293) טוֹבָה מַרְדּוּת אַחַת בְּלִבּוֹ שֶׁל-אָדָם
יֹתֵר מִכַּפָּה מַלְקִיּוֹת :

(ברכות ז' •)

(294) יֵשׁ מֵהֶם אוֹמְרִים—

אֲשֶׁרֵי יִלְדוּתֵנוּ

שֶׁלֹּא בִישָׁה אֶת-זִקְנוּתֵנוּ !

אֵלּוּ חֲסִידִים וְאֲנָשִׁי מַעֲשָׂה :

וְיֵשׁ מֵהֶם אוֹמְרִים—

אֲשֶׁרֵי זִקְנוּתֵנוּ

שֶׁכִּפְּרָה אֶת-יִלְדוּתֵנוּ !

אֵלּוּ בְּעָלֵי תִשְׁבָּה :

וְאֵלּוּ אוֹמְרִים—

אֲשֶׁרֵי מִי שֶׁלֹּא חָטָא •

וּמִי שֶׁחָטָא יָשׁוּב וְיִמְחֹל לוֹ !

(סוכה כ"ג •)

Repentance and Good Deeds.

- (292) If spent in penitence and in good deeds,
 One hour on earth all life in heav'n exceeds ;
 Though sweeter is one hour of *heav'nly* bliss
 Than all this life of earthly happiness.

(*Aboth IV. 22*).

Contrition.

- (293) One contrition in man's heart's of more avail
 Than with many stripes his body to assail.

(*Berachoth 7a*).

The Innocent and the Penitent.

- (294) The Pious say,—

O happy we that, free from blame,
 By youthful ways
 Have never left remorse and shame
 For later days !

The Penitent say,—

O happy we that, older grown,
 By mended ways
 Have been enabled to atone
 For early days !

All exclaim,—

O happy he that's innocent,
 And hath no sins o'er which to grieve !
 But he that sinned let him repent,
 And gracious pardon he'll receive !

(*Succah 53a*).

(295) הַפֶּל בִּירֵי שָׁמַיִם •

חוּץ מִירֵאת שָׁמַיִם :

(ברכות ל"ג :)

(296) בְּדֶרֶךְ שְׁאֲדָם רוּצָה לֵילֵךְ בָּהּ

מוֹלִיכִין אוֹתוֹ :

(מכות י' :)

* * *

(297) בָּא לְטָמֵא

פּוֹתֵחִין לוֹ •

בָּא לְטָהָר

מְסִיעִין אוֹתוֹ :

(יומא ל"ח :)

(298) הַפֶּל צָפוּי •

וְהָרִשִׁית נְתוּנָה •

וּבִטּוֹב הָעוֹלָם גָּדוֹן •

וְהַפֶּל לְפִי רֹב הַמַּעֲשֶׂה :

(אבות ג' י"ט)

(299) חָבִיב אָדָם שֶׁנִּבְרָא בְּצֶלֶם !

חָבִיב יִתְרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְּצֶלֶם !

(אבות ג' י"ח)

Man is a Free Agent.

- (295) All things are swayed by God upon His throne ;

The Fear of Heav'n depends on man alone.

(*Berachoth* 33b).

Free-will.

- (296) A man along that road is led
Which he himself desires to tread.

(*Maccoth* 10b).

* * *

- (297) To be unclean whoe'er desires
Finds open wide the door ;
And to be pure whoe'er aspires
Is aided even more.

(*Yoma* 38b).

Omniscience and Free-will.

- (298) Yea, everything's foreseen by Heaven,
And yet to man free will is given !
The world is judged, grace never failing,
According to the deeds prevailing.

(*Aboth* III. 19).

The Divine Image.

- (299) Belov'd is man, for he hath been alone
Form'd in the image of his God above !
And this prerogative has been made known
To him by special grace of heav'nly love.

(*Aboth* III. 18).

(300) אַחֲזֹר לַמַּעֲשֵׂה בְּרֵאשִׁית
וְקָדֵם לַפְּרָעֲנוֹת !

(זרכות ס"א ')

(301) אֵין אָדָם נִתְפָּס
בְּשַׁעַת צַעְרוֹ !

(ב"ז ט"ז ')

(302) לָפֹם צַעֲרָא
אַגְרָא !

(אבות ה' כ"ו)

(303) כָּל־הַשָּׂמַח בְּיִסּוּרֵין שְׂבָאִין עָלָיו
מֵבִיא יְשׁוּעָה לָעוֹלָם :

(תענית ח' ')

(304) מַה "בְּרִית" הָאִמּוּרָה בְּמַלַּח—
מַלַּח מִמֶּתֶקֶת אֶת־הַבָּשָׂר •
אֵף "בְּרִית" הָאִמּוּרָה בְּיִסּוּרֵין—
יִסּוּרֵין מִמֶּרְקִין כָּל־עֲוֹנָתוֹ שֶׁל־אָדָם :

(זרכות ה' ')

(305) יָאָה עֲנִיּוּתָא לִיהוּדָאִי
כְּבִרְזָא סוּמְקָא לְסוּסִיָּא חוּרָא :

(חגיגה ט' ')

Responsibility.

- (300) Though last in all Creation's plan,
The first for punishment came man.

(*Berachoth* 61a).

Sufferers not Responsible.

- (301) Responsibility should never rest
On him that is by pain or grief oppress'd.

(*Baba Bathra* 16b).

Suffering.

- (302) As present pains,
So future gains !

(*Aboth* V. 26).

Rejoicing in Suffering.

- (303) He in the world salvation brings
Who takes with joy his sufferings.

(*Taanith* 8a).

Suffering Cleanses Sin.

- (304) As by a law of God all meat
By salt is rendered pure and sweet,
So by a law of the great King
All sins are cleansed by Suffering.

(*Berachoth* 5a).

Suffering the Jew's Ornament.

- (305) For Jews Affliction's fit and Need
As a red thong for a white steed.

(*Chagiga* 9b).

(306) חֲזַר הַקְּרוֹשׁ בְּרוּךְ הוּא
עַל-כָּל-מַדּוֹת טוֹבוֹת לַתֵּן לְיִשְׂרָאֵל—
וְלֹא מָצָא אֵלָּא עֲנִיּוֹת :
(חגיגה ט' :)

(307) לָפוּם גַּמְלָא
שִׁיחֲנָא !
(סוטה י"ג :)

(308) הַיּוֹם קָצֵר •
וְהַמָּלְאכָה מְרַבָּה •
וְהַפּוֹעָלִים עֲצֵלִים •
וְהַשָּׂקֶר הֶרְבֵּה •
וּבֵעַל הַבַּיִת דּוֹחֵק !
(אבות ז' כ')

(309) אַרְבָּעָה צְרִיכִין חֲזוּק וְאֵלּוּ הֵן—
תּוֹרָה וּמַעֲשִׂים טוֹבִים
תַּפְלָה וְדֶרֶךְ אֶרֶץ :
(ברכות ל"ז :)

(310) גַּלְגַּל הוּא
שִׁיחֲזָר בְּעוֹלָם :
(שבת קנ"א :)

Test of Israel's Character.

- (306) When God was seeking what should be the test
Of all the virtues Israel possess'd,—
He found that dire affliction was the best.
(*Chagiga* 9b).
-

Burdens.

- (307) According to the camel's strength and size
Great is the burden that upon him lies.
(*Sotah* 13b).
-

Brevity of Life.

- (308) Short, alas, how short 's the day!
 Whilst the labour 's much and great!
Yet the workmen idle stay,
Though the guerdon's ample pay,
 And the Master will not wait!
(*Aboth* 11. 20).
-

Courage.

- (309) For these four things all men require
A Hero's courage and his fire,—
To seek true Knowledge, do the Right,
To pray to God, and fight Life's fight.
(*Berachoth* 32b).
-

The Wheel of Fortune.

- (310) In the world a wheel is found
Ever turning round and round!
(*Shabbath* 151b).

(311) הָעוֹלָם הַזֶּה רוֹמָה לְפָרוֹזְדוֹר

בְּפָנַי הָעוֹלָם הַבָּא •

הַתֵּקֵן עֲצָמָךְ בְּפָרוֹזְדוֹר

כְּדִי שֶׁתִּפְגֹּם לְטָרְקָלִין!

(אבות ד' כ"א)

(312) מִי שֶׁלֹא טָרַח בְּעָרֵב שַׁבָּת

מֵהֵיכָן יֵאָכֵל בְּשַׁבָּת?

(ע"ז ג' י')

(313) נוֹחַ לוֹ לְאָדָם שֶׁלֹא נִבְרָא

יֹתֵר מִשֶּׁנִּבְרָא •

וְעַכְשִׁיו שֶׁנִּבְרָא

יִפְשֹׁשׁ בְּמַעֲשָׁיו!

(עירובין י"ג:)

(314) לֹא כָל-אָדָם

זוֹכֶה לְשֵׁתִי שְׁלֵחֲנוֹת:

(ברכות ה' :)

(315) כָּל הַמִּקְבֵּל עָלָיו תַּעֲנוּגֵי הָעוֹלָם הַזֶּה

מוֹנְעִין מִמֶּנּוּ תַעֲנוּגֵי הָעוֹלָם הַבָּא •

וְכָל שְׂאֵינּוּ מִקְבֵּל תַּעֲנוּגֵי הָעוֹלָם הַזֶּה

נוֹתֵנִין לוֹ תַעֲנוּגֵי הָעוֹלָם הַבָּא:

(אדר"ב כ"ח ה')

Life and Eternity.

- (311) To the world of future bliss,
Like a vestibule is this ;
In the vestibule prepare,
Enter then the Palace fair !

(*Aboth IV. 21*).

Labour Here, Reward Hereafter.

- (312) If on Friday man doth not prepare,
What shall serve him for his Sabbath fare ?

(*Aboda Zara 3a*).

Is Life Worth Living ?

- (313) 'Twere better man had had no birth,
And ne'er had come to live on earth ;
But since he lives, let him be wise,
And all his actions scrutinize.

(*Erubin 13b*).

Two Banquets.

- (314) 'Tis not to all the privilege is given
To have one banquet here and one in heaven.

(*Berachoth 5b*).

Pleasures.

- (315) Life's earthly pleasures who pursues,
The joys of heaven he shall lose ;
Who earthly pleasures doth resign,
Shall gain eternal bliss divine.

(*Aboth of R. Nathan XXVIII. 5*).

(316) סוף אָדָם לָמוֹת

וְסוֹף בְּהֵמָה לְשִׁחִיטָה •

וְהַכֹּל לְמִיתָה הֵם עוֹמְדִים !

אֲשֶׁרִי מִי שֶׁגָּדַל בַּתוֹרָה

וַעֲמָלוֹ בַּתוֹרָה •

וְעוֹשֶׂה נַחַת רוּחַ לְיוֹצְרוֹ •

וְגָדַל בְּשֵׁם טוֹב

וְנִפְטָר בְּשֵׁם טוֹב מִן־הָעוֹלָם •

וְעָלָיו אָמַר שְׁלֹמֹה בְּחֻבֵּמָתוֹ—

”טוֹב שֵׁם מִשְׁמֵן טוֹב !”

(ברכות י"ז •)

(317) כָּל־צַדִּיק וְצַדִּיק

נוֹתֵנִין לוֹ מָדוֹר לְפִי כְבוֹדוֹ :

(שבת קנ"ג •)

(318) יֵשׁ קוֹנֶה עוֹלָמוֹ בְּשַׁעַת אַחַת •

וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים :

(ע"ז י"ח •)

The Aim of Life.

- (316) For cattle waits the slayer's knife ;
Man's doomed to die, however loth ;
One common goal awaits them both—
They needs must quit the stage of life !
But happy is that man and blest
Whose toil makes knowledge all his own,
Who doeth nought but that alone
Which pleaseth his Creator best ;
Who lives enjoying a good name,
Which is far better than good oil,
And, as the fruits of his life's toil,
Behind him leaves immortal fame !

(*Berachoth* 17a).

Heaven.

- (317) A special mansion will in heaven
To every pious man be given.

(*Shabbath* 152a).

Eternal Happiness.

- (318) One man may win, in one brief hour,
His world of future bliss ;
Another—after struggling hard
For many years in *this*.

(*Aboda Zara* 18a).

(319) תָּנָה לוֹ כְּמוֹ שֶׁנִּתְּנָה לָךְ—

בְּטָהֳרָה אַף אַתָּה בְּטָהֳרָה!

(שבת קנ"ז :)

(320) עָרוֹם נִכְנָס לָהּ

וְעָרוֹם יֵצֵא מִמֶּנָּה—

וְלוֹאִי שֶׁתֵּהָא יֵצֵאָה כְּבִיאָה!

(יומא פ"ו :)

(321) רָגְלוֹהִי דְּבַר אֵינֶשׁ אֵינוֹן עֲרַבִּין בֵּיהּ •

לְאַחַר דְּמִיתְּבָעִי תַמָּן מוֹבִילִין יְתִיָּה :

(סוכה נ"ג :)

(322) כִּיּוֹן שֶׁהִגִּיעַ קִצּוֹ שֶׁל־אָדָם

הַכֹּל מוֹשְׁלִים בּוֹ :

(נדרים מ"א •)

(323) חָבֵל עַל דְּאֲבָדִין

וְלֹא מִשְׁתַּכְּחִין!

(סנהד' קי"א .)

Purity of the Soul.

- (319) Restore thy Spirit pure to Heaven,
As pure as when to thee 'twas given !

(*Shabbath* 152*b*).

Birth and Death.

- (320) Man enters naked at his birth,
And naked leaves this life on earth ;
Would that in sin he were the same
When he departs as when he came !

(*Yoma* 86*b*).

Place of Death.

- (321) A man's own feet are pledged to fly
And bring him where he's doomed to die.

(*Succah* 53*b*).

Helplessness at Death.

- (322) When a man's end is drawing near,
Then over him all domineer.

(*Nedarim* 41*a*).

Loss by Death.

- (323) Alas, that lost to us are men
Whom we can never find again !

(*Sanhedrin* 111*a*).

(324) בְּכוֹ לְאַבְלִים
וְלֹא לְאַבְדָּה!
שֶׁהִיא לְמְנוּחָה
וְאֲנוּ לְאַנְחָה:

(מו"ק כ"ה:)

(325) כָּל-הַמּוֹרִיד דְּמָעוֹת עַל-אָדָם כְּאִשֶּׁר
הַקָּדוֹשׁ בְּרוּךְ הוּא סוֹפֵרָן וּמְנִיחָן בְּבֵית גִּנְזָיו:
(שבת ק"ה:)

(326) אֶף-עַל-פִּי שְׁשַׁעְרֵי תַּפְלָה נִנְעָלוּ
שְׁעָרֵי דְּמָעוֹת לֹא נִנְעָלוּ:
(ב"מ נ"ט')

(327) בְּנֵי אָדָם דּוֹמִים לְעֹשֶׁבִי הַשָּׂדֶה—
הִלְלוּ נוֹעֲצִין וְהִלְלוּ נוֹבְלִין:
(עירובין כ"ד')

(328) כִּד הוּיָנן זוּטְרִין לְגַבְרִי •
הַשָּׂתָא דְּקָשִׁישָׁנָא לְדַרְדְּקִי:
(ב"ב נ"ג')

Mourning.

- (324) O weep for us who live to mourn,
 And not for him whom we have lost !
 For *he* has to his rest been borne,
We—in a sea of grief are toss'd.

(*Moed Katan* 25*b*).

Tears over a Pious Man.

- (325) All the tear-drops that are shed
 When a pious man is dead,
 One by one are counted o'er,
 Treasured up in heaven's store.

(*Shabbath* 105*b*).

Efficacy of Tears.

- (326) Though heaven's gates be closed to pray'r,
 To tears they stand wide open e'er.

(*Baba Metsia* 59*a*).

Men are as Grass.

- (327) As the herbs of the field are we mortals each
 day,
 For some are all blooming, some fading
 away !

(*Erubin* 54*a*).

Old Age.

- (328) When we were young, we deemed ourselves
 men ;
 But now, when old, we are schoolboys again.

(*Baba Kama* 92*b*).

(329) טָבִין תִּירִי מִתַּלַּת •

וַיִּלֶּה לָהּ לְחֵד דְּאִזְלָא וְלֹא אֲתִיא !

(שנת קנ"ב •)

* * *

(330) יִנְקוּתָא—כְּלִילָא דְּוִרְדָּא •

סְבוּתָא—כְּלִילָא דְּחִלְפִי :

(שנת קנ"ב •)

(331) דְּבָרִים שְׁאָדָם עוֹשֶׂה בִּילְדוּתוֹ

מִשְׁחִירִים פָּנָיו לַעֲת זְקִנְתּוֹ :

(שנת קנ"ב •)

(332) בַּמָּדָה שְׁאָדָם מוֹדֵד בָּהּ

מוֹדֵדִין לוֹ :

(סוטה ח' :)

(333) אֵין הַקְדוּשׁ בְּרוּךְ הוּא דִּן אֶת־הָאָדָם

אֶלָּא בַּשְּׁעָה שְׁעוֹמֵד בָּהּ :

('רוש' ר"ה א')

Youth and Old Age.

- (329) To use two feet instead of three
 Is better far for men ;
 Alas for youth ! when once it goes
 It never comes again !

(Shabbath 152a).

* * *

- (330) Youth is a wreath of roses, white and red ;
 Old age—a crown of thorns upon the head.

*(Shabbath 152a).**Remorse of the Old.*

- (331) The acts men do, when young and gay,
 Will cloud their face when old and grey.

*(Shabbath 152a).**Measure for Measure.*

- (332) With the measure with which man metes to
 men
 It will be measured to him again.

*(Sotah 8b).**Man is Judged.*

- (333) As he is *now*, man's judged on high,
 Not as he may be by-and-by.

(Jer. Rosh Hashana 1).

(334) הַקְדוּשׁ בְּרוּךְ הוּא דִּן אֶת-יִשְׂרָאֵל בַּיּוֹם —

בַּשָּׁעָה שֶׁהֵן עֲסוּקִין בַּמִּצּוֹת •

וְאֶת-הָעוֹבְדֵי כּוֹכָבִים בַּלֵּילָה —

בַּשָּׁעָה שֶׁהֵן בְּטָלִין מִן-הָעֲבֵרוֹת :

(ירוש' ר"ה א')

(335) מִרְגְּלִית טוֹבָה הֵיטָה לְאַבְרָהָם תְּלוּיָה בְּצוּאָרוֹ

שֶׁכָּל-חוּלָה שְׂרוּאָה אוֹתָהּ מִיד נִתְרַפָּא •

וּבַשָּׁעָה שֶׁנִּפְטָר אַבְרָהָם אָבִינוּ מִן-הָעוֹלָם

נִטְלָה הַקְדוּשׁ בְּרוּךְ הוּא וְנִתְּלָאָה בְּגָלְגַל חֲמָה :

(ב"ב ט"ז :)

(336) שְׁלֵשָׁה מַפְתָּחוֹת לֹא נִמְסְרוּ לְשָׁלִיחַ —

מַפְתֵּחַ שֶׁל-גַּשְׁמִים •

וּמַפְתֵּחַ שֶׁל-חַיָּה •

וּמַפְתֵּחַ שֶׁל-תַּחֲיִית הַמֵּתִים :

(סנהד' קי"ג •)

Israel and the Heathens.

- (334) God judges Israel by day,—
What time His precepts they obey ;
By night the Heathens judges He,—
What time from sinning they are free.

(*Jer. Rosh Hashana 1*).

The Knowledge of God.

- (335) A precious pearl wore Abraham
Around his neck revealed,
And when the sick had gazed on it
Each one at once was healed ;
And when at length the Patriarch
From life had passed away,
God took and hanged that precious pearl
Upon the orb of day.

(*Baba Bathra 16b*).

Special Providence.

- (336) Three Keys are in the hands of Heaven,
Which never are to agents given :—
God makes the rain to fall on earth ;
He guards the woman giving birth ,
And He will cause, when time is sped,
The resurrection of the Dead.

(*Sanhedrin 113a*).

(337) אֵין אָדָם נוֹקֵף אֶצְבָּעוֹ מִלְמָטָה
 אֶלָּא אִם בֶּן מַכְרִיזִין עָלָיו מִלְמָעָלָה :
 (חולין ז' :)

(338) אֶפִּילוּ בִּשְׁעַת כַּעֲסוֹ שֶׁל־הַקְדוֹשׁ בְּרוּךְ הוּא
 זוֹכֵר אֶת־הַרְחָמִים :
 (פסחים פ"ז :)

(339) לְעוֹלָם יַחְזוֹר אָדָם וַיֵּשֶׁב בְּעִיר שִׁישִׁיבָתָה קְרוֹבָה •
 שְׁמַתוֹךְ שִׁישִׁיבָתָה קְרוֹבָה עֲוֹנוֹתֶיהָ מוֹעֲטִין :
 (נצח י' :)

(340) אֵין הַקְדוֹשׁ בְּרוּךְ הוּא שֹׁמֵחַ
 בַּמַּפְלָתָן שֶׁל־רְשָׁעִים :
 (מגילה י' :)

Divine Providence.

- (337) Below not e'en a finger's maimed
Unless above 'tis so proclaimed.

(*Chulin* 7b).

God's Mercy.

- (338) Though this the moment of God's anger—
yet
His tender mercy He doth not forget.

(*Pesachim* 87b).

New Towns.

- (339) Strive thou to dwell within a Town that's
new !
For since 'tis young, its sins will be but
few.

(*Shabbath* 10b).

The Fall of the Wicked.

- (340) The Holy One, who loveth all,
Rejoiceth not when sinners fall.

(*Megilla* 10b).

(341) בְּקִשּׁוֹ מִלְּאֲבֵי הַשָּׂרֵת לֹאמַר שִׁירָה

אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא —

”מַעֲשֵׂי יָדֵי טוֹבְעִין בָּיִם

וְאַתֶּם אוֹמְרִים שִׁירָה!”

(מגילה י' :)

(342) כָּל-הַכּוֹפֵר בַּעֲבוּדָה זָרָה

נִקְרָא ”יְהוּדִי” !

(מגילה י"ג :)

(343) לוֹחֹת נִשְׁבְּרוּ

וְאוֹתֵיחַת פֻּרְחֹת :

(פסחים פ"ז :)

(344) אֶלְמָלָא נִתְּנָה רִשּׁוֹת לָעֵין לִרְאוֹת

אֵין כָּל-בְּרִיָּה יְכוּלָה לַעֲמֹד מִפְּנֵי הַמַּזִּיקִין :

(ברכות ו' :)

The Drowning of the Egyptians.

- (341) The night when Egypt's host was doomed
to expire,
The angels ministering in Heaven's choir
Prepared to sing their wonted hymns of
praise,
When lo! the Holy One their chanting
stays :—
“ There are my creatures sinking in the deep ;
This is no time to sing, but time to weep.”

(*Megilla* 10b).

Idolatry.

- (342) Who doth idolatry eschew
Is worthy of the name of “ Jew.”

(*Megilla* 13a).

The Tables of Stone.

- (343) The Tables were shattered,
The Letters were scattered.

(*Pesachim* 87b).

Spirits.

- (344) None could stand the sprites that fill the air,
Could the human eye but see them there.

(*Berachoth* 6a).

(345) נֵר לְאַחַד

נֵר לְמֵאָה :

(שנת קכ"ב')

(346) זֶנֶּזָא לְעֵלְלָא לָא שְׂבִיחָא

לְתִלְיָתָא שְׂבִיחָא :

(חגיגה ה'')

(347) כָּסֶף —

מִטֵּהר מִמְּזוּרִים :

(קידושין ע'')

(348) נִכְנָם יֵין

יֵצָא סוּד :

(עירובין ס'')

(349) שְׂבָקוּ לְרוּיָא

דְּמִנְפְּשִׁיהָ נָפִיל !

(שנת ל"ב')

Economy.

- (345) The lamp that imparteth to one man its
light
Can impart it to many and shine just as
bright.

(*Shabbath* 122a).

False Economy.

- (346) You lack the cash to buy the needed fare,—
Yet cash for what is needless you can spare.

(*Chagiga* 5a).

Wealth.

- (347) The magic pow'r of Gold is sure
To make the most ignoble pure.

(*Kiddushin* 70a).

Drink.

- (348) To drink is a folly as well as a sin—
The secret goes out when the wine has come
in.

(*Erubin* 65a).

The Inevitable.

- (349) Leave the drunkard, touch him not at all !
For the drunkard of himself will fall.

(*Shabbath* 32a).

(350) בַּמָּתָא שְׂמָאִי •

בְּלֹא מָתָא תוֹתְבָאִי :

(שנת קמ'ה :)

(351) חֲסֵרִיָּה לְגִנְבָּא

נִפְשִׁיָּה לְשִׁלְמָא נְקִיט :

(סנהדרין כ'ג •)

(352) מִפּוֹמְפְּדִיתָא אַתְּ

דְּמַעֲיָלִין פִּילָא בְּקַפָּא דְּמַחֲטָא :

(ב"מ ל"ח •)

(353) קִרְרָא דְּבִי שְׁתַּפִּי

לָא קִרְרָא וְלֹא חֲמִימָא :

(ערוצין ג' •)

(354) בּוֹאוּ וְנַחֲזִיק טוֹבָה לְרַמָּאִין !

שְׂאֵלְמָלִא הֵן הֵיינו חוֹטְאִין בְּכָל־יוֹם :

(כתובות ס"ח •)

The Apparel oft Proclaims the Man.

- (350) I'm honoured at home for myself and my
name,
But abroad—for my garments and not for
my fame.

(*Shabbath* 145*b*).
—————

Making a Virtue of Necessity.

- (351) A thief, without a chance to steal,
An honest man will try to feel.

(*Sanhedrin* 22*b*).
—————

Smartness.

- (352) Thou art from Pumbaditha, where they try
To pass an elephant through a needle's eye.

(*Baba Metsia* 38*b*).
—————

Partners.

- (353) When partners own and boil a pot,
'Tis never cold and never hot.

(*Erubin* 3*a*).
—————

Impostors.

- (354) Let's be grateful to impostors
Who deceive us on our way!
If it were not for impostors
We'd be sinning every day.

(*Kethuboth* 68*a*).
—————

(355) יום שֶׁנִּבְרָא בוֹ אָדָם הָרִאשׁוֹן
 כִּיּוֹן שֶׁשָּׁקְעָה עָלָיו חֲמָה אָמַר—
 “אִי לִי! שָׁמָּה בְּשִׁבִּיל שְׁפָרְחָתִי
 עוֹלָם חֲשֵׁךְ בַּעֲדִי וְחֹזֵר לָתֵהוּ וּבָהוּ •
 וְזוֹ הִיא מִיתָה שֶׁנִּקְנְסָה עָלַי מִן־הַשָּׁמַיִם •
 הִזָּה יוֹשֵׁב בְּתַעֲנִית וּבּוֹכָה כָּל־הַלַּיְלָה
 וְחֹהָה בּוֹכָה כְּנִגְדּוֹ •
 כִּיּוֹן שֶׁעָלָה עֲמוּד הַשֹּׁהַר אָמַר—
 “מִנְהֵגוֹ שֶׁל־עוֹלָם הוּא!”
 (ע"ז ס' י')

(356) עוֹלָם כְּמִנְהֵגוֹ נוֹהֵג •
 וְשׁוֹטִים שֶׁקִּלְקְלוּ
 עֲתִידִין לָתֵן אֶת־הַדִּין :

(ע"ז נ"ד :)

The First Sunset Seen by Adam.

- (355) Thus Adam cried when first he saw
 The setting of the sun :—
 “ Ah me ! perhaps ’tis through my sin,
 That grievous sin I’ve done,
 The world grows dark and now returns
 To its chaotic state— ;
 This is the death decreed by Heaven
 To be my bitter fate ! ”
 Throughout that night he sat and prayed,
 As sat and prayed his bride ;
 All night he fasted and he wept,
 Eve weeping at his side.
 But when at dawn he saw again
 The precious light of day,
 With grateful heart he then exclaimed,—
 “ This is but Nature’s way ! ”
(*Aboda Zara 8a*).
-

Course of Nature Uniform.

- (356) Ne’er from its course will Nature bend,
 Though fools against God’s laws offend !
 But of their folly and offence
 Those fools shall take the consequence.
(*Aboda Zara 54b*).

(357) גָּדוֹל יוֹם הַנִּשְׁמַיִם

כִּיּוֹם שֶׁנִּבְרָאוּ בוֹ שָׁמַיִם וָאָרֶץ :

(תענית ז' :)

(358) הַנֶּעֱלָבִים וְאֵינָם עוֹלָבִים •

שׁוֹמְעִים חֲרָפְתָּם וְאֵינָם מְשִׁיבִים •

עוֹשִׂים מֵאֲהָבָה •

וְשֹׂמְחִים בְּיִסּוּרִים • —

עֲלֵיהֶם הַכָּתוּב אוֹמֵר —

”וְאוֹהֲבֵיו כִּצְאֵת הַשֶּׁשֶׁשׁ בְּגִבּוֹרָתוֹ” :

(יומא כ"ג •)

(359) אֵין בֵּין הָעוֹלָם הַזֶּה לִימּוֹת הַמַּנְשִׁיחַ

אֶלָּא שֶׁעָבֹד מַלְכוּת בְּלָבָד :

(ברכות ל"ד :)

Natural and Supernatural.

- (357) The day when rain's descending is as great
As when did God the heav'n and earth create.
(*Taanith 7b*).
-

The Friends of God.

- (358) Those who, being persecuted,
In return ne'er persecute ;
Those who hear themselves offended
Yet are patient and are mute ;
Those who act from purest motives,
Doing good from love of God ;
Those who suffer and are cheerful,
Welcoming the chastening rod,—
Such are they of whom says Scripture,
“ *And His Friends, at noontide bright,
Shall shine forth in strength and glory
As the sun doth in his might !* ”
(*Yoma 23a*).
-

The Messianic Time.

- (359) The Messianic time in this alone
Will be distinguished from the present
day,—
No Tyrant then shall sit upon a throne,
And all Oppression shall have passed away.
(*Berachoth 34b*).

(360) לֹא עָלֶיךָ הַמְּלָאכָה לְגִמּוּר
 וְלֹא-אַתָּה בֶּן-חֹרִין לְהַבְטִיל מִמֶּנָּה!
 אִם לְמִדַּת תּוֹרָה הִרְבָּה
 נֹתְנִים לָךְ שָׂכָר הִרְבָּה •
 וְנֶאֱמַן הוּא בַּעַל מְלֹאכֶתְךָ
 שִׁישֵׁי שָׁלֶם לָךְ שָׂכָר פְּעֻלָּתְךָ •
 וְדַע שְׂמִתָּן שְׂכָרָם שֶׁל-צַדִּיקִים
 לְעֶתִיד לָבוֹא :

(אבות ב' כ"א)

Without Haste, Without Rest.

(360) Not thine the labour to complete,
And yet thou art not free to cease !
Hast thou much knowledge gained, thy sweet
Reward as largely shall increase.
And faithful is thy Lord in heaven,
Who will requite thy labour great ;
But know ! rewards, to good men given,
Are given in a future state.

(Aboth II. 21).

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Page 118, No. (255), reference (ק"ר ').

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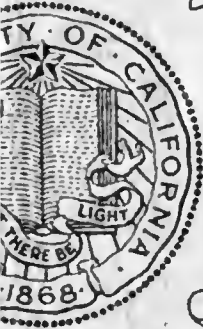
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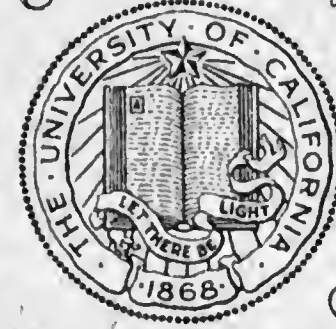
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